

ANNUAL
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NEW SERIES, No. 55.

THE

ANNUAL MONITOR

FOR 1897,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1896.

LONDON :

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AND BY THE EDITOR,

WILLIAM ROBINSON, ST. OUENS, WESTON-SUPER-MARE.

1896.

HEADLEY BROTHERS,
PRINTERS,
LONDON, AND ASHFORD, KENT.

1297160

P R E F A C E .



FOR the first time since its commencement in the earlier years of this century, the *Annual Monitor* has to record the death, by violence, of Friends, who, in devoted love to their Lord, were willing to encounter the uncertainties and risks of missionary life amongst a heathen people. Whilst we mourn and are saddened that William and Lucy Johnson, who were so beloved in their faithful dedication, with their lovely little child, should have been thus taken from their sphere of service, for them we must surely rejoice, in an undoubting assurance of the glorious inheritance to which they have been translated, and of the joyous and untrammelled service of Heaven on which they have entered. We can also well believe that in their death, though perhaps as yet

only the eye of faith can see it, as well as by their lives, they have greatly served the cause that was so near their hearts.

It is deeply instructive to be able to trace what can be nothing else than the working of the Holy Spirit, or, as George Fox loved to call it, the light of Christ, in the hearts and lives of God's visited children, in our own days as surely as in the past. There are those now amongst us who can tell how in their inmost souls they have seen, as it were a finger pointing the way for them, or have heard a voice that spoke words heard by none but themselves, but clearly making known to them the mind and will of Him who thus dealt with them ; or who can speak of a holy joy that has arisen within them, as they have felt a gentle yet powerful attraction in their hearts to service, sometimes simple, at other times more comprehensive, and were made willing to yield themselves to the call. And with humble thankfulness these can testify that as they have sought closely to follow Him who thus put them forth, it has been a very blessed guidance to which they have entrusted themselves, and that it has led them in the way of wisdom and of peace. It was thus that when William Penn was but a youth at Oxford, there came to him what he calls "an

opening of joy," as the thought of that "holy experiment" sprang in his heart, when he would seek to set up a happy Commonwealth across the sea, where brotherhood and equality should be foundation stones, where conscience should be freed from all oppression, and peace should for ever reign. So, too, with William Johnson, when a light-hearted, humorous lad at Ackworth. A something came to his heart, raising in him the thought and longing after work in the foreign mission field. Was not that something a manifestation to him of the mind and purpose of God for him? And did it not eventually lead him to his appointed and blessed life-work? With John T. Dorland, also, whom the call from above constrained to lay aside the ambitions and hopes of youth, and to give himself up to that devoted and fruitful service for the Lord, which to our finite thinking has been too soon cut short by his early death. Let us seek to be "wise and observe these things," that we may more fully recognise the dealings of the Lord with us; and we shall find that the Psalmist used words of practical truth when he wrote in the name of the Lord,—“I will instruct thee and teach thee in the way that thou shalt go; I will guide thee with Mine eye”; and that there may be very

real significance for *us* in the saying of Jesus,—
“I am the light of the world, he that followeth
Me shall not walk in darkness, but shall have the
light of life.”

I am glad to be able to introduce the brief
notice of our friend Louis Rasche, and thus to
invite some thought for the little companies of
Friends in Germany. They have difficulties and
disadvantages to contend with of which we in
this country know but little. They claim our
Christian interest and sympathy. May these be
extended to them in full measure, and, in all
right ways, very practically.

W. ROBINSON.

St. Ouens,

Weston-super-Mare,

Twelfth month, 1896.

List of Memoirs.

ISAAC BROWN.	MARIE HILTON.
HANNAH S. B. BUNTING.	SAMUEL METFORD.
MARY CADBURY.	SAMUEL NEWTON.
JOHN T. DORLAND.	LOUIS RASCHE.
RICHARD ESTERBROOK.	ELLEN RICHARDSON.
SUSANNA FAYLE.	JAMES N. RICHARDSON.
CHARLES GILLETT.	JAMES HACK TUKE.
AGNES M. GILLETT.	ANNA L. WESTCOMBE.
WILLIAM JOHNSON.	MARY WHITAKER.
LUCY JOHNSON.	FRANCIS W. WOOD.

These memoirs are published on the sole responsibility of the writers, their friends, and the Editor.

T A B L E,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1893-94, 1894-95, and 1895-96.

AGE.	YEAR 1893-94.			YEAR 1894-95.			YEAR 1895-96.		
	Male.	Female	Total.	Male.	Female	Total.	Male.	Female	Total.
Under 1 year*	3	2	5	7	4	11	4	1	5
Under 5 years	5	3	8	15	9	24	7	2	9
From 5 to 10 years...	1	1	2	3	3	6	2	3	5
" 10 to 15	2	0	2	0	1	1	1	1	2
" 15 to 20	4	1	5	1	1	2	2	2	4
" 20 to 30	10	9	19	4	6	10	9	6	15
" 30 to 40	7	10	17	7	8	15	9	7	16
" 40 to 50	8	10	18	12	9	21	7	8	15
" 50 to 60	16	14	30	15	19	34	12	11	23
" 60 to 70	22	29	51	21	22	43	20	21	41
" 70 to 80	46	40	86	30	41	71	23	37	60
" 80 to 90	19	26	45	16	29	45	14	27	41
" 90 to 101	3	7	10	2	2	4	5	7	12
All Ages	143	150	293	126	150	276	111	132	243

* The numbers in this series are included in the next, "under 5 years."

Average age in 1893-94	..	..	..	..	61 years, 5 months, and 22 days.
Average age in 1894-95	..	..	..	..	57 years, 11 months, and 18 days.
Average age in 1895-96	..	..	..	..	60 years, 5 months, and 19 days.

THE
ANNUAL MONITOR,
1895.

O B I T U A R Y.

	Age.	Time of Decease.		
DORA P. ABBOTT,	22	21	1mo.	1896.
<i>Malton.</i> Daughter of John and Phœbe Abbott.				
ELIZA ANN ABBOTT,	92	23	1mo.	1896.
<i>Walthamstow.</i> Widow of Benjamin Abbott, formerly of Hitchin.				
URSULA M. ALBRIGHT,	11	22	1mo.	1896.
<i>Edgbaston.</i> Daughter of George and Isabella M. Albright.				
MARY E. ANDREWS,	62	3	3mo.	1896.
<i>Cotherston.</i> Wife of James Andrews.				
KATHERINE ARGO,	64	19	6mo.	1896.
<i>Summerhill, Aberdeen.</i> Widow of John Argo.				
FREDERICK O. ASHBY,	20	4	11mo.	1895.
<i>Sidcot.</i> Son of Edmund and Eliza Ashby.				

JOSEPH ATKINSON,	78	8	9mo.	1896.
<i>Lancaster.</i>				
MARY ATKINSON,	82	8	6mo.	1896.
<i>Gainford, Durham.</i>	An Elder.			Widow of
Anthony Atkinson.				
JOSHUA BAKER,	60	15	11mo.	1895.
<i>Howth, Dublin.</i>				
SAMUEL BAKER,	69	27	10mo.	1895.
<i>Cork.</i>				
ISABELLA BARCLAY,	41	1	10mo.	1895.
<i>Falmouth.</i>				
FREDERICK BARCROFT,	50	3	9mo.	1896.
<i>Stangmore, Grange, Ireland.</i>				
HULDAH BARRINGTON,	75	7	10mo.	1895.
<i>Bray, Co. Wicklow.</i>	Widow of Edward Bar-			
rington				
JOHN BAYNES,	71	27	10mo.	1895.
<i>Aysgarth.</i>				
CHARLOTTE O. BEALE,	51	10	8mo.	1896.
<i>Cork.</i>	Wife of Alfred Beale.			
GEORGE A. BEALE,	31	5	4mo.	1896.
<i>Cork.</i>	Son of George C. and Arabella Beale.			
WILLIAM BEAUMONT,	79	25	7mo.	1896.
<i>Highflatts.</i>				
WILLIAM BENINGTON,	93	12	2mo.	1896.
<i>Scarborough, formerly of Stockton-on-Tees.</i>	An			
Elder.				

ANNA M. BIDDLECOMBE,	68	25	8mo.	1896.
<i>Bridgwater.</i>				
HODGSON BIGLAND,	75	14	1mo.	1896.
<i>Darlington.</i>				
MARTHA A. BINYON,	80	8	2mo.	1896.
<i>Worcester.</i> Widow of Thomas Binyon.				
ELLEN BOORNE,	66	29	1mo.	1896.
<i>Reading.</i> Wife of James Boorne.				
RACHEL BRACHER,	58	11	4mo.	1896.
<i>Mere, Wiltshire.</i> An Elder. Wife of Edwin Bracher.				
ALFRED BRADY,	92	1	11mo.	1895.
<i>Norton, Stockton-on-Tees.</i>				
THOMAS BRAITHWAITE,	80	17	5mo.	1896.
<i>Airton, near Settle.</i>				
EDWARD BREARLEY,	75	16	4mo.	1896.
<i>Brighouse.</i>				
CHARLES BRIGHTWEN,	45	20	2mo.	1896.
<i>Ilkley.</i>				
WILLIAM BROCKBANK,	66	18	9mo.	1896.
<i>Didsbury, Manchester.</i>				
HERBERT W. BROCKBANK,	37	14	8mo.	1895.
<i>Yokohama, Japan.</i> Son of William and Jane Brockbank, of Didsbury.				
GEORGE BROOKER,	46	17	8mo.	1896.
<i>Cockermouth.</i>				

ELIZABETH BROWN, 68 27 6mo. 1896.
Tuffleigh, near Gloucester. Wife of Alfred
 BROWN.

HELEN C. BROWN, 35 27 11mo. 1895.
Falmouth. Daughter of Daniel and Lucy
 Brown.

ISAAC BROWN, 92 3 11mo. 1895.
Brantholme, Kendal. A Minister.

To few is it given to live beyond four score years and ten ; to fewer still to retain, at that advanced age, the mental faculties in clearness, though it may be in weakened force ; to maintain a lively interest in the material and intellectual advances of the age, in associations and agencies of human beneficence, and in the spread of the knowledge of the Gospel of Christ in every land. But it was thus with our late friend Isaac Brown. To the close of his long life (he passed away in his ninety-third year) the daily newspaper, the scientific review, the publications of the Society of Friends, the missionary records of religious bodies, the issues of the Palestine Exploration Fund, volumes of Biblical exegesis—all had their interest for him : and, before and above all, his study of the Holy Scriptures, in the English version, and in the original languages, formed a distinct part of his daily occupations.

His parents, Stephen and Phœbe Brown, were living on a farm called Amwellbury, near Ware, in Hertfordshire, where Isaac, their eldest child was born on the 27th of Seventh month, 1803. Six years afterwards, the family left the farm and, to use his own words, "to relieve his mother, as the oldest and probably the most troublesome, he was taken by his uncle, Isaac Bass, of Brighton, for two years ; and after this he was never at home with his parents except on a visit of a few weeks at a time."

When eight years old he went for six years to the Friends' School at Islington. Here he was fonder of study than of games, often carrying in his pocket a pair of compasses and a small volume of Euclid.

He next went for a year to Isaac Payne's school at Epping, which at that time stood first as a classical school for Friends, and, at fifteen years old, was engaged by I. Payne as his apprentice for six years. He had at the same time the offer of a situation as junior clerk in the office of Overend and Gurney, in London, but his mother's fears for her son, exposed as he would be to the temptations of the great city, and probably his own love of study, turned the scale in favour of the higher calling. At the close of his apprentice-

ship Isaac Payne proposed to retain him as a teacher at a small salary. At the same time his uncle Isaac Bass offered him a position in his counting-house at double the sum ; but the occupation of a teacher had been gradually unfolding to him as his life's work, and he remained at Epping five years longer.

During these years he was an earnest student, toiling at Greek, Latin and mathematics, and taking advantage of the residence of a French teacher in the school, to acquire familiarity with that language.

At that time, Isaac Brown passed through much spiritual conflict, having to fight his way against doubts raised in his own mind, or suggested by one of his fellow teachers, who, like so many at that period, professed to be an Atheist.

The Friends' Meeting at Epping at that time was held mostly in silence, and he received little help in it. But as he humbly yet earnestly sought to know the Truth, Christ revealed Himself to him as "the Truth and the Life." He did not, however, experience a consciously sudden entrance into the liberty that there is in Christ Jesus. Years afterwards, in talking with Joseph Wardell, who was gardener at the Flounders Institute for many years, and comparing their

experience of the Lord's dealings with them, he said, "Thou wast born direct into the New Testament; I was born through the Old into the New: thine was a short journey, mine was a long one"; implying that while his friend's was a sudden entrance from darkness into light, his own was first the glimmer, then the dawning, before he was conscious of the perfect day.

In 1829, at the age of 26, he felt the time had come for him to take a further step in his profession, and to open a boarding school of his own for the sons of Friends. An opening presented itself at Hitchin. The school began with twenty boarders and some day scholars.

In the following year I. Brown's mother died. She was a woman of no ordinary character, and was one to whom was given "the gift of healing." Not only did she supply simple remedies for ordinary sicknesses, but she would dress with her own hands the wound or the sore, and thus won the confidence and love of her poorer neighbours. I. Brown always spoke of her with tender affection. His father, Stephen Brown, died in 1836. He was a man of much energy and determination, and possessed a hopeful and cheerful disposition, which was a striking feature of his son's character.

In the Sixth month of 1833, I. Brown married Rebecca Marriage, daughter of Thomas and Margaret Marriage, of Springfield, near Chelmsford. Their family of six children were all born at Hitchin. Their little boy, Alfred, died there in 1845 ; and their eldest daughter, Phebe Sophia, died in London a short time before I. Brown entered upon his duties at Ackworth. Her surviving sister says respecting her :—
“Dying at the early age of thirteen, we were too young to remember much, but she has left upon us the impression of wonderfully mature religious experience for one so young. After her death, some memoranda were found in her desk, which were a great comfort to our dear father and mother. On one of them dear father loved to dwell : it was the prayer, written out on a slip of paper,—‘ Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.’ ”

To return to the Hitchin School. It continued in successful working for sixteen years. Of the character of the instruction imparted and the training given, there was abundant evidence at a gathering in 1870, of about seventy of I. Brown’s former pupils, all of them in mature

life, many of them filling useful and prominent positions in the Society of Friends, and in the general community : some in the front rank of the professions they had followed. All testified to the inspiring character of the teaching and training they had received. They presented to their old master valuable testimonials of their esteem and affection.

The school came to a sudden and unlooked for end. A fire broke out soon after midnight in a neighbouring cabinet manufactory. The wind was very high, the thermometer at twenty-two degrees below the freezing point. The flames spread to other houses, and soon reached a side wing of the school, burning down the large schoolroom, the dining-room, and a bedroom over it, in which eight boys had been sleeping. The body of the house was only saved by a ninth fire engine that was brought up from a town five miles off. This catastrophe brought his connection with Hitchin to a close. Whilst resident there, in conjunction with the late John Whiting, he had set on foot a Total Abstinence Society. The movement was then in its infancy, and much moral courage was needed by both these friends for labouring in a cause which was adverse to the brewing interest, as a number of influential

Friends in Hitchin were then engaged in the trade.

From Hitchin he removed to Dorking, and opened another school for older pupils, whose parents were desirous of a more advanced education for their sons than was aimed at in any Friends' school at that time. But few pupils, however, were forthcoming, and the school was but short-lived. The difficulty which he had experienced in meeting with masters who were both Friends and advanced scholars, had raised the thought in I. Brown's mind of establishing an institution for the education and training of teachers. It was, however, beyond his power to carry this out unaided, and the way seemed closed. But at this juncture it was announced that Benjamin Flounders, of Yarm, in North Yorkshire, had by his will bequeathed the sum of £40,000 to trustees, for the endowment of an institution for this very purpose. A site for the required building was selected at Ackworth, and was presented to the Trust by J. J. Gurney. Plans for the institution, to be called the "Flounders Institute," were prepared, and applications were invited for the position of Principal. Isaac Brown, then in his forty-third year, applied, and was accepted. While the Institute was in

course of building, its future Principal, "with genuine humility, considering his age and acquirements," says one who knew him well, "became a student at University College, where he diligently attended the classes of the Latin and Greek professors, Long and Malden, and also the science classes." He studied Hebrew with a Jewish Rabbi—all this the more fully and perfectly to equip himself for his important station.

On the 1st of Eighth month, 1848, he reached Ackworth with his wife and family: on the 28th the Institute was opened with nine students, two others joining them during the first term. Dr. John Willis filled the post of College Tutor. Thus began for I. Brown the life and work for which he had long been hoping, as best suited to his powers, and in which he might, with fuller effect, labour for the Master in whose service he desired to be engaged. But on the 1st of Third month, 1849, his beloved wife was struck down with apoplexy, and passed away after a few hours of unconsciousness. The removal of the mother of his young family, the one on whom had fallen the duty of arranging for a large and complex household, brought him to a low point, and tested his faith to the utmost.

Those who can recall this period, and can re-picture the daily life and converse of our dear friend at that time, cannot fail to remember that thereafter, there was in him greater gentleness, deeper humility, and more manifest faith and trust in the guidance of the Holy Spirit. Rebecca Brown had lived long enough so to arrange the domestic working of the household, that hardly any change was made throughout the twenty-two years of I. Brown's government of the Institute. Her duties had been so engrossing that she was little known to Friends around her. But her force of character and her lady-like demeanour much impressed those who had come into association with her in her new home. After her death her important position as mistress of the household was filled by I. Brown's sister Lucy for seven years.

From the first he threw himself enthusiastically into the intellectual life of the Institute. His classes were always greatly enjoyed, and his lectures were models of method and lucidity. Never would he allow a knotty point to be passed over without assuring himself that it was fully apprehended. "Have I made it clear?" he would ask, after, for instance, explaining parallax, the aberration of light, or the nutation of the

earth. "Let us go through it once more. Now, is there anyone who does not understand?" So gentle and patient was he with the ignorance or dull comprehension of any, that there was little or no fear among the students of confessing it. His punctuality in the Lecture Room at 6.30 a.m. was proverbial; and he was a daring student who would venture to be late: his presence, his silence, and look from the desk was felt to be a severe rebuke. He ever cultivated companionship and intercourse with the students, and was generally accompanied in his afternoon "constitutional" by some of the older ones. His wide and accurate knowledge of botany, even to the lower orders of mosses and fungi, made these walks charming. His friend J. B. Braithwaite writes:—"With regard to I. Brown's learning, I would speak with sincere diffidence. It was at once extensive and profound. I have often marvelled at his familiarity with the great masters of Greece and Rome—a familiarity which was kept up by constant study. It was a treat to attend his examination of the students at the Flounders. He seemed equally at his ease with Demosthenes, Xenophon, Sophocles, Æschylus, Cicero, Livy, Juvenal or Tacitus. But it was not alone in classical literature that he was

at home. His richly stored mind was a well furnished laboratory of all the departments of natural science. Besides an intimate acquaintance with botany, mineralogy, chemistry, pneumatics, etc., he was well versed in the mathematics, and his attainments in astronomy were very considerable. But with all his manifold acquirements, his deep, habitual humility was very instructive. In his case every crown was laid low at the feet of his Lord and Master, to whom he felt that he owed all, and of whom it was his privilege to say, "He loved me and gave Himself for me."

Not only as students in his classes or in the lecture room, but as individuals reaching up to a higher life, morally and spiritually, did I. Brown regard those who were under his care ; and it was his prayerful endeavour to help them in their aspirations. The following incident, related by the student himself, illustrates this :—"The students had returned from their vacation and entered upon the course of study for the ensuing year. One of the new comers had fallen into a state of much discouragement. It seemed to him that it would be almost impossible to attain the standard necessary for his future success as a teacher. He had, however, kept his trouble to himself. In the evening of a day of unusual

depression, I. Brown requested to see him in the library. He told him that as he was reading his Bible in the usual place that day, as he came to a certain verse, the student was unexpectedly brought to his mind, with a forcible impression that he must send for him and commend that verse to his especial attention. He had accordingly done so, and he handed him a paper on which was written—‘Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness’—*Isaiah xli., 10.* The effect on the mind of the student could not but be most cheering and animating, and the promise was to him a helpful and sustaining watchword in times of trial in after life.

In the summer of 1856, I. Brown married Elizabeth Thornhill, of Ackworth, and for fourteen years they shared together the duties and cares of their position; but in 1869 a serious outbreak of fever occurred in the Institute, resulting from contamination of the water supply, and in the following year they felt that the time had come for them to resign their charge, and they left the Institute for their new home in Kendal on the 1st of Eighth month, 1870.

Thus ended I. Brown's career of fifty-two years as a Teacher. In his address to his old scholars, at Hitchin, in 1870, before referred to, he reviewed his life's work, concluding in these words—"I have great pleasure and much comfort in having devoted my life to this profession. I feel grateful that, after all my shortcomings, there are those who have been willing thus to meet and welcome me; and your substantial acknowledgement of love and affection will ever remain cordial to me. . . . In the volume of poems by Archbishop Trench, he speaks of that change of feeling and purpose which takes place in a man after he has known the higher aspirations and blessings of the renewed life :—

‘ Our life seemed *then*,
But as an arrow flying in the dark,
Without an aim ; a most unwelcome gift,
Which we might not put by. But *now* what God
Intended as a blessing and a boon,
We have received as such, and we can say,
“ A solemn yet a joyful thing is life,
Which being full of duties, is for this
Of gladness full, and full of lofty hopes.”’

May that be the case with us all. May our life be full of gladness from making it a true life ; and may it be full of lofty hopes.”

It was during the period that I. Brown spent at the Flounders that he became a minister of the Gospel. He not unfrequently related the incidents connected with his first address in a meeting for worship to those to whom he thought it might be helpful :—At the Yorkshire Quarterly Meeting of Ministers and Elders, in Sixth month, 1854, Benjamin Seebohm felt drawn to speak on the subject of “dumb Elders,” of whom he believed there were some present. I. Brown felt that the words were addressed to himself. He woke very early next morning. Whilst lying awake, the 16th verse of the 1st chapter of the II. Peter came vividly before him—“We have not followed cunningly-devised fables when we made known unto you the power and coming of the Lord Jesus Christ,” with the belief that he would have to speak upon it in the next meeting. The rest of what he would have to say all came clearly before his mind. The meeting assembled. After a time he rose and repeated exactly what he had felt given him to utter. Very shortly B. Seebohm, on bended knee, gave thanks to God. I. Brown ever afterwards recognized the goodness of God to him, in that all of what he was required to say was given to him so clearly beforehand. So great was his nervousness that

the first step had seemed to him an impossibility. Another experience of our dear friend it may be helpful to record. Three months later he was at Hull, attending the meetings of the British Association. He attended the Friends' mid-week meeting. A verse had again been given him in the early morning from which to speak—"As the hart panteth after the water-brooks, so panteth my soul after Thee, O God." Friends older than himself were beside him in the gallery. He hesitated to give the message, and continued silent, offering up a prayer that, if it was the will of God that he should have spoken, it might be clearly made known to him. After meeting, Leonard West took him aside, and told him that he had a strong impression that he ought to have addressed the meeting. Whether he was right or not, he earnestly encouraged him never to disobey the Heavenly call. And I. Brown more than once said in later life that he had never since that day consciously been disobedient to it.

Giving heed to his ministry, it grew in depth and power. One who knew him very intimately says:—"Throughout his life his attitude in relation to Divine things was marked by deep reverence. He was filled with

a profound sense of the infinite majesty of Him who is the high and lofty One who inhabiteth eternity, whose Name is Holy. It was delightful to watch from year to year the ever-increasing clearness, brightness, distinctness, and depth of his conceptions of the unsearchable riches of the redemption which is in Christ Jesus. It was his joy to dwell upon the testimony of the Apostle in the Epistles to the Romans, Galatians, and Ephesians." In his later years he seemed to dwell in that atmosphere of faith and joy in which the Apostle Paul was living when he wrote the last named Epistle, and the emphasis and almost rapture with which he would quote some verses from it will never be forgotten by those who heard him.

In 1879 he was prostrated by severe illness, which caused his friends almost to despair of his life ; but in the good providence of God he was restored to them and to the Church. He often referred to the following favourite lines as expressing his feelings at this time :—

“ Reality, reality,
Lord Jesus, Thou hast been to me,
When I thought the dream of life was past,
And ‘the Master’s home call’ come at last ;
When I thought I only had to wait

A little while at the golden gate,—
Only another day or two,
Till thou Thyself shouldst bear me through,
How real Thy presence was to me !
How precious Thy reality !”

The following memorandum made during the period of convalescence also shows the attitude of his mind :—“ Considering the uncertainty of my life, and that after what has taken place, my removal may probably be sudden, I desire for the comfort and encouragement of my beloved wife and of the dear ones whom I leave behind, to record that in the unmerited grace of my Lord and Saviour, He grants me the unwavering assurance that I am accepted in Him, the Beloved, and that He grants me the sure and stedfast hope of being for ever with Him : not for any righteousness of mine, but of His free mercy He saves me.

“ And my prayers are continually put up that all my dear ones may be partakers now of this free mercy, giving themselves to their Saviour, to be His now and His for ever—that in dependence on Him, their risen Lord, they may lead lives in accordance with His will, ever looking unto Him for all that they need ; and that in following His example, who went about doing

good, they may ever be seeking opportunities of benefitting their fellow creatures temporally and spiritually."

I. Brown's devotion to the Greek language, and especially to the Greek Testament, has before been alluded to. He refers to it in a letter to a friend with whom he was corresponding on matters of Biblical exegesis, written within six months of his death:—"Perhaps thou wilt think I have made a lengthy exposition. I am not sure that my fondness for Greek may not have something to do with it. I began Greek in 1818, and taught it over forty years, and continue it, I think I may say, with unabated interest: but my interest, now that I have not to discourse on Homer, and Demosthenes, and Plato, has centred in the New Testament and Septuagint." "How delightful it is," he would often say, "to be able to read the New Testament in the Greek, the very language in which it was written. It gives a life to the words, and a sympathy with the minds of the writers which no translation can fully convey."

Our dear friend was one who by a geniality and love which increased with years, made many and firm friends. Quoting the words of another in a letter written only a few weeks before the

close, he says,—“The letters of the aged bear the traces of decline in all but the warmth of heart affection. Let me take to myself thankfully these last few words, for I think I cling more closely, as time advances, in my love to my dear relatives and friends, and, applying them to thyself, my dear friend, I can once more warmly subscribe myself, thine very affectionately.”

His home life was a continued manifestation of the Christianity which he loved to preach. Referring to the “Testimony” issued by his Quarterly Meeting concerning him, an aged relative writes :—“I want something more of his home life, which was so beautiful, his deep spirituality carried out in everything. As he moved about he seemed to bring with him a sense of the love of God, which we know dwelt so constantly in his heart. It was in his own home that, to my mind, his character was seen in its brightness and mellowness, where the experience of years of faithful and trustful love to his God and Saviour shone forth, and we could all say that we felt the better for being in his company.”

He was ever ready to hear and help anyone who was enquiring the way to the Kingdom, and would listen most patiently to all such as unburdened themselves to him or sought his counsel.

His words, whether to individuals, or to large or small meetings, always came with weight. "I know of no one," writes a friend, "whose influence on religious thought in the Society of Friends in our time, has been, in my opinion, so marked as his." His calmness of manner, the absence of all excitement or hurried expression, his patience under the enunciation of views and sentiments widely divergent from his own, contributed largely to this. "Many years ago," he said, "I resolved, by the help of the Holy Spirit, never to take offence."

The last ten years of Isaac Brown's life were spent almost entirely at his peaceful home at Kendal. His study was the centre of much mental activity. Surrounded by his extensive library, by gifts and reminiscences of former pupils and of cherished friends, his desk piled with papers and letters from an almost world-wide area, his well-worn Greek Testament always within reach, he appeared to enjoy life and the quietude of rest, with little indication of declining intellectual powers. He kept up a systematic correspondence with many of those who were labouring in the mission field. He knew not a few of them personally. His knowledge of the Syrian Mission, by means of photographs, plans,

maps, and letters, was extraordinarily accurate and minute. Nor did his interest confine itself to the missionary labours of Friends alone. He would point out on the map of Africa scores of places where the workers of other Societies were labouring, and place his finger on the exact spot whence martyrs had been called "home." Wherever faithful witnesses for Christ were seeking to spread the knowledge of Him, there our friend's interest centred, and his prayers ascended for them.

In 1893 his beloved wife, Elizabeth Brown, passed away. In reference to her last days, he wrote :—"Her final illness was short, being confined to her bed three weeks. During this time she was graciously granted bright and rejoicing prospects of the glory and blessedness upon which she was so soon to enter." After this, he was lovingly cared for by one of his grand-daughters, who remained with him to the close of his life. His own physical strength appeared to be gradually diminishing, but he kept up his daily habit of early rising ; of spending some time before breakfast in the perusal of his Greek Testament ; of family reading morning and evening, the former always accompanied with vocal prayer after a period of reverent silence ;

of daily walks when the weather allowed ; and of the attendance of meetings for worship, until the summer of 1895. On First-day morning, the 23rd of Sixth month, during the last meeting he ever attended, he became suddenly conscious of a perceptible diminution of strength ; but the next day, feeling somewhat better, he went to Arnside for a short stay by the sea. In a few days, however, it was needful for him to return home, and for some weeks he was prostrated with illness, from which he never fully rallied. In the course of it, on one occasion he said to his daughter who was attending him :—" We have all of us to depend upon the redeeming love of God in Christ Jesus : and what more do we want ? I like the word *redeeming*." At another time :—" I have not been shown the issue of this illness, whether it is to be the last or not ; but I am perfectly willing to wait God's time. As Thou wilt ; when Thou wilt ; how Thou wilt." He rallied to some extent ; but in the Tenth month following, he was again laid low. The Quarterly Meeting was held at Kendal soon afterwards, but he was not well enough to attend it. To a friend who had been staying the night in his house he said :—" I have been thinking much about the meeting to-day, as I have been lying

awake this morning, and my mind has dwelt upon the words in the first chapter of the Epistle to the Philippians, 'And this I pray, that your love may abound yet more and more in knowledge and all discernment (he carefully quoted the R.V.), so that ye may approve the things that are excellent, that ye may be sincere and void of offence unto the day of Christ, being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.' " He asked that it might be delivered as a message to the Quarterly Meeting. It was his last message to those amongst whom he had so long laboured, and between whom and himself there were the closest bonds of brotherly affection in Christ.

A few days afterwards he took a slight chill whilst walking in his garden. It developed into bronchitis, which quickly proved fatal. He was spared much suffering ; and, from physical weakness rather than from disease, he calmly passed away in the early morning of the 3rd of Eleventh month, 1895.

"To have known and loved Isaac Brown," says J. B. Braithwaite, "I shall ever feel one of the great privileges of my life. I cherish his memory with a love which words fail me to

express ; and the fervent prayer of my heart for myself and for all who have known him, is that through the obedience of the same living and Almighty faith, we may be graciously enabled to follow him as he followed Christ."

HANNAH S. B. BUNTING, 32 17 8mo. 1896.

Charlbury. Daughter of the late Henry C. and Lydia A. Bunting.

She was much beloved and esteemed by her friends and neighbours for her Christian character. She was always interested in Temperance and Peace work, and steadily active therein. For some years she was Secretary of the Charlbury branch of the Young Women's Christian Association, and took warm interest in the Loving Service League and other departments of its work, the various services being performed with unfailing punctuality. In all she kept herself so completely in the background that very few had any idea how much work she accomplished. She bore her long and very painful illness with much patience and resignation. Her simple and unwavering trust in her Saviour and Redeemer were very instructive. She left messages of love to be given to many persons, with entreaty that they would seek the Saviour while they had health

and strength, remarking that if she had not done so, she could not now, during the intense pain of her illness. She said :—" Give my love to all my relatives, and tell them I stand in His merit, Christ's merit, and am not afraid to die ; though realizing my unfaithfulness, His forgiveness covers all. Her frequent message, both in and out of meeting, was that we must confess the Lord Jesus with our lips, as well as believe in Him with our hearts.

HENRY BURLINGHAM, 82 24 1mo. 1896.

Evesham.

MARIA BURNE, 75 21 7mo. 1896.

Henley-on-Thames. Widow of Walter Burne.

MARY CADBURY, 56 1 9mo. 1896.

Birmingham.

The nursing world has many beautiful instances of self-devotion, some hidden, others more conspicuous ; but to all those who work in the spirit of our Divine Master we may believe will be accorded Christ's gracious assurance, " Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." It is thought that some record of one, who for a long period had been engaged in this happy work, and who was suddenly called to give up her stewardship in the midst of her duties, may

be stimulating and inspiring, especially to those engaged in this "blessed vocation of womanhood."

Mary Cadbury, the daughter of Benjamin Head and Candia Cadbury, was born the 9th of Ninth month, 1839. She was of a retiring disposition, with very strong will, and an innate power which was evident to those around her. She was active and thorough in anything she undertook, and of a very affectionate disposition ; and through life humility was a strong trait in her character.

During her early years she shared in the home education carried on by her sisters, after which she went to Lewes school, then under the care of those excellent women, Miriam, Mary and Josephine Dymond, who were held in much esteem by their pupils. Mary Cadbury was not clever in the usual acceptation of the word, but had a naturally brisk intelligent mind, open to receive new thoughts and ideas. She made pleasant friendships among her schoolfellows, and these have been deep and lasting.

In 1871 she accepted an invitation to spend some months in Philadelphia, with her cousins.

On her safe arrival after the voyage, she writes :—" We have been so mercifully cared for and protected from day to day, and we so

helpless on these mighty waters." "Dost thou remember, mother dear, our reading that hymn together at Moffat, with the refrain, 'God is so good'? It has so often come to mind since, just the four words." . . . After saying she almost felt as though her mother was with her in bodily presence, she writes:—"I know thou art with me in spirit, I can feel thee very near. Pray for me, precious mother, that I may be kept in all my ways, wherever I go and whatever I say; that I may not go before my Guide, who promises to be all to those who trust Him."

It was during her visit to America that the purpose of her life took form; and in the return voyage, in the spring of 1872, she made up her mind to devote herself to nursing. A friend of hers, already in the profession, tried to discourage her, by telling her of the difficulties of the way; and this caused her to waver in her decision; but her heart longing for a service of this kind made her persevere. Her father wondered why she should want to leave a happy home, where there was much to attract her, and abundant scope for usefulness: but he never pressed his objection, and was always deeply interested in her work.

The call was clear, as was evidenced some years after, when someone asked her why she had undertaken this work. Her reply was, "For the Master, of course."

It was during a visit to London that she made application at St. Thomas's Hospital, to be received as a Probationer in the Nightingale Home. This work she entered on the 4th of Seventh month, 1873.

Her life at home had been a busy one, for she had taken interest in a variety of occupations, literary, artistic, and philanthropic. She visited a tract district with her mother, had an evening class of young women, and was also an ardent worker in the Temperance cause. Having several sisters growing up to womanhood, her personality did not develop rapidly ; and it was not until the special step of training for a nurse was taken that her power fully showed itself.

At St. Thomas's Hospital the beverage provided for the nurses was porter, and she was told that without such stimulant her health would break down. But she maintained her Temperance principles firmly, and was satisfied with water. By degrees other nurses thought as she did, and before long milk was regularly supplied for those who preferred it. Throughout her nursing

career she endeavoured, in a quiet way, to influence her patients on the Temperance question, her own views on this subject being strengthened by seeing so many brought to the Hospital suffering from the effects of strong drink.

In the Ninth month, 1873, after describing a variety of interesting surgical and other cases which had come under her care, and the deep interest she took in them, she writes :—"I think I never had a longer spell of good health, than I have had since I came here, and so few aches and pains. Work, I feel sure, suits me, and was meant for me to have. I had more than two hours of quiet for thinking of you all, and with that beautiful text hung on the wall, 'My God shall supply all your need,' I did not trouble about anything. Everyone is kind and pleasant here, and blessings surround me, and my work is always a pleasure." Again, Second month, 1878, she writes :—"And now, dear mother (*this to thyself*), thou doesn't forget to pray for me? I do need so much more grace to keep my sharp tongue from wounding people, patients and all ; I get discouraged about it sometimes."

Amid her nursing engagements she gladly welcomed the variety of interests which came in her way, and entered into them with great zest.

The opportunity of attending a Bible class or lecture was ever a pleasure, and a day in the country was a special delight. She dearly loved the gifts of nature. On receiving a box of wild flowers, moss, etc., by post, she writes :—"It gives me such intense pleasure to receive a little of the beauty of life, of which we are so deficient here."

During her Nightingale training she was sent as "Sister" of a ward, to the Highgate Parish Infirmary, which involved hard, wearisome work. After this she returned to St. Thomas's as "Sister" over two wards. She had also some training in district nursing in London, and in 1876 was engaged as District Nurse with Miss Hanlen at Manchester—a work she specially enjoyed, and which she considered gave her a great deal of useful experience. From here she went to the Brownlow Hill Infirmary, Liverpool, for training in one special department of nursing. Whilst there, she yielded to strong pressure to become Lady Superintendent of this large Infirmary. Her intense love of nursing made her very reluctant to take this position, because she knew she could not then come into such close contact with the patients, by personally waiting upon them. She remained there as Superintendent for

eighteen months, but felt the care and pressure of the work too great for the conscientious discharge of her duty.

In a few months time she became Matron of the Sheffield Hospital and Dispensary, where she remained five years, and found much pleasure in her work, and enjoyment in the friendships she formed, both in the Hospital and outside of it ; for, being of a sociable disposition, she made friends wherever she went. A Sheffield friend writes respecting this time :—" We remember with grateful affection her labours of love in our Hospital ; her life has been one of devotion and great usefulness."

She left Sheffield rather suddenly by doctor's orders, as she was found to be overtaxing her strength. Rest, and a journey on the Continent helped to restore her health. Travelling was to her an intense pleasure, and a fellow traveller on one occasion speaks of her "joyous companionship," and says : "No one of the party was more blithe and ready for any effort or enterprise. Her power of endurance was the wonder of all. These characteristics entered into the work-a-day life of one, whose sojourn here has ended, but has produced lasting fruit, which, with the Divine blessing, will be to the glory of God."

In 1890 she undertook the office of Lady Superintendent at the Queen's Hospital, Birmingham, and continued it with unabated interest during the six remaining years of her life. The oversight and care of her nurses was a constant interest to her. They learnt to regard her as their friend, and repaid her love by genuine affection. Her sitting-room was the rallying place for them, where they could pour out their joys and sorrows into her sympathizing ear. The external Nursing Department, which she helped to establish, was a special interest to her, and she watched over these nurses with anxious and loving care, welcoming them on their return to the Hospital from their different cases.

She enjoyed being near her home, as she was thus able frequently to share in social intercourse with her sisters, and much valued the rest and refreshment there, and also the fresh air and beauties of nature which the garden afforded, both for herself and her nurses.

A sudden call to the Home above is to those who are ready a transition full of joy and blessedness ; and we believe it was thus with her, of whom it may truly be said that she "died in harness." We believe she endeavoured to live in the spirit of the Latin motto which

hung on the wall of her sitting-room, "*Ut migraturus habita*" (dwell as if about to depart), and that although called from the midst of life's duties, she was prepared for the solemn change.

The last day that she was about (Saturday, 29th of Eighth month), only three days before her death, she visited the wards of the Hospital and gave directions to her nurses, although suffering with severe pain in her head at the time. In the afternoon she went to bed, saying she felt very ill. Unconsciousness soon supervened, and continued, with but few short intervals, until her death, on the 1st of Ninth month. In one lucid moment, the day before she died, she was heard to say, "Very near Heaven."

She received the most tender and careful attention both from doctors and nurses, but human skill was powerless to arrest the progress of the disease, which was acute meningitis.

She had just resigned her post in the Hospital, and was, with her sisters, looking forward with great pleasure to her return home for much needed rest ; but God ordered it otherwise and transferred His faithful servant from her much-loved work for Christ on earth to the higher service and rest of Heaven.

- RICHARD CARR, 76, 6 12mo. 1895.
Quernmore, Lancaster.
- ARNOLD CASS, 2 14 10mo. 1895.
Castleford. Son of John A. and Harriet H. Cass.
- HANNAH CASSON, 87 7 7mo. 1896.
Birkenhead.
- JOHN CHEAL, 96 18 2mo. 1896.
Lowfield, near Crawley.
- CHRISTINE T. CHEAL, 5 20 10mo. 1895.
Lowfield, near Crawley. Daughter of Joseph and Mary E. Cheal.
- ANN CLARK, 83 17 5mo. 1896.
Stoke Newington. Widow of Frederick Clark.
- HANNAH J. CLARK, 47 29 6mo. 1896.
Bradford. Wife of Henry W. Clark.
- MARY E. CLARK, 37 1 10mo. 1895.
Exeter. Daughter of Mary and the late Arthur Clark.
- WILLIAM CLEMES, 72 15 7mo. 1896.
Plymouth.
- JAMES CLOAK, 81 6 10mo. 1896.
Nottingham.
- JOHN W. C. CLOTHIER, 74 21 11mo. 1895.
Street.
- CAROLINE COLCOCK, 90 28 10mo. 1895.
Brownswood Road, Finsbury Park.

ALICE COOKE,	75	17	2mo.	1896.
<i>Liverpool.</i>				
MARGARET COOKE,	77	18	3mo.	1896.
<i>Nottingham.</i>				
ELIZABETH CORBETT,	92	28	1mo.	1896.
<i>Evesham.</i>				
HENRY COVE,	88	1	8mo.	1896.
<i>Tottenham. An Elder.</i>				
ELIZABETH COX,	69	1	7mo.	1896.
<i>Reading. Widow of Henry Cox.</i>				
ANN CRAIG,	70	7	12mo.	1895.
<i>Armagh. Wife of William Craig.</i>				
MARY CRAIG,	56	16	11mo,	1895.
<i>Armagh.</i>				
CHARLES CRAWFORD,	22	29	4mo.	1896.
<i>Kendal. Son of Thomas Crawford.</i>				
HILDA M. CROSFIELD,	8	31	8mo.	1896.
<i>Reigate. Daughter of Albert J. and Gulielma Crosfield.</i>				
LAVINIA CROSS,	81	7	9mo.	1896.
<i>Ipswich. Widow of Alfred Cross.</i>				
ELI CROWTHER,	59	6	5mo.	1896.
<i>Todmorden.</i>				
FRANCIS N. CUMINE,	65	6	4mo.	1896.
<i>Handsworth, Birmingham.</i>				
EDITH E. DALE,	22	23	3mo.	1896.
<i>Bessbrook. Daughter of Hugh and Jane Dale.</i>				

WILLIAM DARBYSHIRE, 62 1 6mo. 1896.
Southport.

WILLIAM W. DAVIES, 29 10 3mo. 1896.
Lisburn. Son of J. H. and M. Davies.

MARY DEANE, 72 31 3mo. 1896.
Clapton. Widow of Joseph P. Deane.

STEPHEN DEANE, 85 31 10mo. 1895.
Alton.

BARNARD DICKENSON, 86 1 1mo. 1896.
Margate.

MARY T. DIXON, 35 16 7mo. 1896.
Lowick Green, near Ulverston. Wife of George
 Dixon.

ELIZABETH DODSHON, 83 16 3mo. 1896.
Stockton-on-Tees. An Elder. Widow of John
 Dodshon.

JOHN T. DORLAND, 36 18 4mo. 1896.
Willesden. A Minister.

John T. Dorland was the son of John T. and Mary Ann Dorland, Elders of West Lake Monthly Meeting, Canada. He was born in the village of Wellington, Ontario, on the 8th of the Third month, 1860. The youngest child of a family of seven, some of whom were grown up at the time of his birth, from his infancy he awakened a deep interest in those about him, and at an early age the impression was made upon his mother's

heart that the Lord would call this one of her children to engage in His service as a Minister of the Gospel. The loving care of three grown-up sisters in his father's home had much to do with the moulding of his character, and his childhood became a time of seed-sowing that in after years brought forth an abundant increase.

Amidst the beautiful surroundings and quiet of his native village, which is pleasantly situated upon the shores of Lake Ontario, he grew from childhood to youth, having at one time a strong desire to follow a literary career, but subsequently determining to engage in the study of the law. Neither of these professions, however, were to be his life work. At a very tender age he manifested a deep interest in the Bible, and in the First-day school which he attended as a little child he was able, apparently with but little effort, to remember and repeat long passages of Scripture. But notwithstanding his many natural gifts, and the fact of his careful home training, he was soon made conscious of the need of having his heart opened to the Saviour's love. There were times when he felt he must surrender to these visitations of Divine love, and when he was under deep conviction ; but unwillingness to trust fully, and a fear that if he were converted he would have

to go abroad as a missionary, prevented his finding the rest and peace that come from God when the life is given up in whole-hearted surrender to Him. So the years passed until he was seventeen years of age, when the death of a beloved friend, his brother-in-law, Seburn Dorland, made a lasting impression upon him. This faithful servant of his Lord had come from the United States, hoping that the lake air would benefit his health ; and his beautiful life and loving ministry were often afterwards spoken of by John Dorland as amongst the great blessings of his life. By the side of his open grave the silent prayer went up that his life might become such as his brother-in-law's had been—a prayer that has now had its gracious answer and remarkable fulfilment in the completed course of his own life, so full of the Divine blessing.

Although these solemn calls and seasons of deep conviction had their marked influence, months passed before the light broke in and made John Dorland a new man in Christ Jesus. The desire to fit himself for the profession of his choice, the strong claims of his natural ambition to excel, and the day dreams of his boyhood, all had to be surrendered. There was before him no middle course. Christ must have all. Terrible

though the ordeal seemed to all the pride of his buoyant young manhood, and sore the grief he felt to cause disappointment to some he loved, who shared the desire that he might follow the profession of his choice (in which doubtless he would have gained distinction), when the power of Divine grace brought the issues clearly home to his heart, his choice was made with a childlike trust, a singular steadfastness of purpose, and a single-hearted desire to be and to do all that God required of him. Humbly yielding to the Divine will there came at once into his life much of the joyous and attractive power of grace, that made him such an honoured witness for his Lord. The work of testimony began at once, and at Pickering College he was the means of influencing many of the students to become Christians, and "where," writes one of the friends of his boyhood, "he was admired by them for his straightforward, upright Christian life."

After leaving college John T. Dorland engaged in teaching for a time, but was soon called upon to relinquish this, as well as preparation for his chosen profession, and to go forth in the service of the Gospel. Great blessing attended even the very first of these journeys, and many conversions resulted. In the first

neighbourhood visited, a meeting house where there had been no regular meeting was re-opened, and some time afterwards two further meetings were started in the same district. As the year 1881 was drawing to a close, at the age of twenty-one, his gift in the ministry was acknowledged by his Monthly Meeting, and on the 18th of First month, 1882, he became a recorded minister.

At this time an important change in his life took place. This was his marriage, on the 29th of Twelfth month, 1881, to Lavinia Hubbs, the daughter of William S. and Margaret Hubbs, of Bloomfield. Shortly before this John Dorland had accepted a business engagement with Elias Rogers, a Friend of Toronto, and in the newly-established meeting in that city, his ministry was continued and much blessed towards the building up and strengthening of the work that had been begun after the visit to Canada of Walter Morris. After residing for about a year in Toronto, John T. and Lavinia Dorland, with their infant daughter Margaret, removed to Brooklyn, U.S., which became their home for a couple of years. Here his time was fully taken up with his Gospel labours and visits to other Yearly Meetings, including his own in Canada. Visiting this in

1883 he met Isaac Sharp, Alfred Wright and other friends who were present from other Yearly Meetings. Already his character was distinguished by the exercise in large measure of the gracious influence of a controlled and spirit-filled life, which was the more manifest amidst the somewhat disturbed conditions that then existed in Canada; and already he had also begun to feel the burden of service for other lands. At this time an intimation came to him through one of the Friends attending the Yearly Meeting, of service that would be required of him over the sea, in which service he has since laid down his life.

After leaving Brooklyn, where he had resided for a considerable time, he removed to Cleveland, Ohio, and found there, as elsewhere, that the work to which he was called fully occupied his time. Many were gathered to Christ through his faithful ministry, before the time came when it was made clear to him that he must visit England. Having obtained a minute for service here, he arrived in this country in time to attend in succession the Yearly Meetings of Dublin and London in the year 1888.

For a couple of years John Dorland's family continued to reside in Wellington, Canada,

while he pursued his labours, visiting meetings, adult schools, &c., throughout this country. A deepened interest in our own meetings, especially amongst our younger members, was the result of this labour that became apparent almost everywhere. To many also his ministry was a call to surrender to Christ, while to others it was an awakening to more consecrated service. In the year 1889 his wife joined him for a short time in these labours, and he returned with her on a visit to his family in Canada.

During this visit he attended Canada Yearly Meeting, in which he was appointed Clerk. Returning to England, he continued his labours under his minute from Canada Yearly Meeting, until early in the year 1890, when a trip he had long desired to make to the East was undertaken in company with J. Allen Baker. The journey extended to Egypt, Palestine, Syria, Constantinople and Athens, occupying several months, and proving one of the deepest interest to John Dorland. Not long after his return to this country, he felt it right to remove his family from Canada to England, and for this purpose he again visited Canada at its next Yearly Meeting, which proved to be a larger meeting than had gathered for some years. It was no

small trial for John Dorland to leave his aged parents and his home on this occasion, and it proved to be the last time he was to see the face of his father, as his decease had taken place before John Dorland's next return to Canada. But his call to England being clear, it was ever an added comfort to him in the prosecution of his work to know how freely and fully his parents had given him up for it, and how prayerfully they followed him in it.

In a letter from Wellington, just before he sailed with his family, he wrote—"They want me to come to Cleveland, but I can see nothing but England! . . . This is home, and only His call could take me from it. My dear parents are so sweet about our going. . . . For all I dread to leave, there is such a joy in the prospect of taking up my work in England. I trust God is preparing me for it in larger measure also. Oh for His power in saving and sanctifying."

It was in the autumn of the year 1890 that John Dorland brought his family to England, settling at "Deanbrook," Willesden Junction, London, which continued to be his permanent home until the time of his decease. The range of his work was now extended, taking in a largely increased number of engagements in connection

with adult schools and mission centres, while at the same time continuing the specific work for which he had obtained his minute from Canada Yearly Meeting. When he had fully completed what he felt to be required of him under this minute, for a couple of years he employed part of his time under a business engagement with Joseph Baker & Sons, of London. This work was not allowed to interfere with his continuing his gospel labours, for which he was free to absent himself at any time; and series of meetings, conventions, addresses, etc., continued to largely occupy him. It was under this engagement that he went to Chicago in the year 1893, remaining for several months during the time of the Exhibition. While thus engaged in business, he there found acceptable service in connection with the Chicago Friends' Meeting, as expressed by a very cordial minute of that Meeting. During this visit to America he also had the opportunity of visiting New York Yearly Meeting.

Upon returning to England his whole time was again devoted to religious and philanthropic work. When the Friends' First-day School Association was re-organized, and it became necessary to have a Secretary able to devote considerable time to the work, attending Annual

Meetings, Conferences, etc., John T. Dorland accepted this post. During the last year and a quarter of his life he was also Editor of "*One and All*," the magazine of the Association, being also a frequent contributor to the "*Friend*," and for a considerable time responsible for the issue of the Friends' Christian Fellowship Union Monthly Circular ; and being actively engaged in promoting the establishment of branches and strengthening the work of that Union, his time was very closely occupied, and very much of it necessarily spent away from home.

In every department his work was characterized by forcible clearness, sound judgment, and rich spiritual power ; and his life in a remarkable manner exemplified the effective influence of the large-hearted Christian, faithful to his convictions as a thorough Friend. He felt that we could put no limitations upon the work and operation of the Holy Spirit, and "magnified his office," or, as expressed in the revised version, like Paul, he "glorified his ministry."

About seventeen months before his death he took an extended journey to the East on religious service, in company with his wife and Lucy E. and Mary E. Mounsey. This trip but deepened

his interest in Egypt, Palestine, and the countries he had visited before, and his sympathies were greatly increased and feelings aroused on behalf of the Armenians. Many interesting addresses were given by him on these Eastern lands.

Few who ever come in contact with John Dorland but were impressed with his only too rare combination of profound earnestness with a bright, joyous, and hopeful Christian character. The news of his death after a few days' illness, passed as a great shock, not only throughout this country, but wherever he had been known.

John T. Dorland left a widow and four children—two sons and two daughters—one of the latter being born in England. In the Eighth month last Lavinia H. Dorland and her family returned to Wellington, Ontario, Canada.

It was from attendance at the last and most encouraging Annual Meeting of the Friends' First-day School Association, held at Bristol, that John T. Dorland returned to London with a slight cold ; and attending the Quarterly Meeting at Devonshire House, took a further chill. Seeming to be partially recovered he proceeded to Manchester to attend some meetings of the Friends' Christian Fellowship Union and the Byrom Street Adult School. Although more ill

than he appeared, he felt that he must attend the first of these—the F.C.F.U. Meeting, into which the whole of his concern seemed to centre. The meeting was a time of very manifest blessing and outpouring of the Holy Spirit. John Dorland spoke with great power, faithfully delivering the message committed to him; and the address given in that last meeting will long be remembered by many besides those who were privileged to be present. Within an hour after its conclusion he was prostrated in much pain and suffering at the home of the late William Brockbank, “Brockhurst,” Didsbury, near Manchester, and was never able to rise again. He was joined by his wife, and a day or two later by J. Allen Baker, from London. The most skilful physicians and trained nurses were in attendance night and day, and every possible means that generous hospitality and tender solicitude could provide were freely employed to save his life, but all in vain. One week from the time of his last meeting, as the sun of a new day was breaking in through the trees in front of the mansion where he lay, he peacefully passed to his eternal rest. His wish, expressed some years before, that he might die in harness, was granted; and in the hours of consciousness

his expressions of peace and joy in the prospect of being with his Lord were very precious to those who heard them. No dying words were needed to witness the reality and blessedness of a spirit-filled life such as his; and the self-denial and singular devotion which characterised its entire course will long remain a monument and testimony to the praise of Him who has now called His faithful servant from the service of earth to the higher service of Heaven.

MARGARET DOWNHAM, 90 4 1mo. 1896.

Sedbergh. Wife of Samuel Downham.

ELLEN DUCKETT, 53 27 8mo. 1896.

Birmingham. Wife of William Duckett.

ELIZABETH DUDLEY, 26 23 6mo. 1896.

Tipton, near Dudley.

ELIZABETH DURRANS, 59 23 6mo. 1896.

Brighouse. Wife of Matthias Durrans.

WILLIAM DYNE, 79 2 5mo. 1896.

Leytonstone.

ANNE M. ELLIS, 70 18 5mo. 1896.

Leicester. A Minister. Widow of John Ellis.

ELIZABETH EMMOTT, 71 25 2mo. 1896.

Disley, near Stockport.

HANNAH EMMOTT, 78 20 9mo. 1896.

Oldham. Widow of Thomas Emmott.

JOSIAH EVANS, 66 5 9mo. 1896.

Christchurch. A Minister.

ELLEN SOPHIA EVANS, 19 26 12mo. 1895.

Christchurch. Daughter of Josiah and Mary H. Evans.

CHARLOTTE EVES, 80 14 11mo. 1895.

Rathgar, Dublin.

ELIZABETH EWINS, 45 23 5mo. 1896.

Bristol.

MARTHA B. FARDON, 67 15 9mo. 1896.

Cotham, Bristol. Wife of Henry Fardon.

SUSANNA FAYLE, 68 11 7mo. 1896.

Limerick. A Minister.

Susanna Fayle was the daughter of Samuel and Eleanor Fayle, of Clonmel, the former an Elder, the latter an Overseer. She enjoyed the unspeakable privilege of having parents whose example tended to foster her early aspirations after good, and who could sympathize with her as she developed into a religious character at a very early age. She had a weakness in her ankle, which kept her rather backward in her education, and somewhat more secluded than if she had had robust health. This was not altogether uncongenial to her gentle nature, and tended to promote that "meek and quiet spirit, which is in the sight of God of great price." She was very

charitable towards those who differed from her, preferring to pray for the erring rather than indulge in controversy. Yet she held firmly to her own convictions of truth. She was lively in manner, and very interesting in company, and had a clear and upright mind—always trying to do the will of God ; but she retained withal the innocent playfulness of a child, which, however, often concealed deep exercise of spirit.

In 1864, her brother's wife, when at the point of death, requested her to take the place of mother to her two infant sons. She at once sadly, but cheerfully, undertook the charge, and was enabled to fulfil it faithfully, to the satisfaction of their father. In 1865, feeling the want of a sisterly companion, her cousin, Emma Fayle, became an inmate of the pretty "Merlin" home. S. Fayle's mother died in 1870, but her father lived till 1882, to the advanced age of eighty-seven. The following year she left Clonmel, and went with her cousin to reside in Limerick.

She had for many years felt a conviction that she would be called to speak as a minister ; and her voice was first heard in public at the summer Quarterly Meeting at Limerick, in 1856, when she quoted Joel ii. 28-29, "It shall come to pass in the last days that I will pour out My

Spirit on all flesh," etc. With much originality of mind she was no one's copy. It is believed that she often experienced the "renewing of the Holy Ghost"; for, from various quarters, her Irish friends bear testimony to the acceptableness of her ministry, that it was very sweet and refreshing, and sometimes of an uncommon character, weighty and attended with spiritual power; and this in meetings for discipline, as well as in those for worship; especial reference being made to a most touching and beautiful address to children in 1895.

S. Fayle was subject to severe colds, when she sometimes lost the power of speaking above a whisper for weeks or months together, and her regular attendance of meetings was often interrupted. She was, however, able to pay a short visit to Friends in Philadelphia in 1888, and again in the spring of the present year.

In a birthday letter to a friend who enjoyed her unbroken friendship for fifty years, she thus alludes to this expected journey:—21st of Eleventh month, 1895—"Our birthdays come once in the year, and bring us nearer the goal and end of our lives. Thou and I know much of the loving-kindness and tender mercies of our loving Heavenly Father, and His providential fatherly

care over us all those years. Have not the sins and errors of the past been washed away in the precious blood of the Lamb of God, and all scores against us wiped out for His dear sake? What love! What gratitude should be ours! May our daily lives prove our love to Him who has done so much for us. I have had a sharp proving of my love, but thank God, He has made me a conqueror through Jesus Christ my Saviour. Later on thou wilt probably hear of it."

She was thus enabled to resign herself to her Master's call, whether with or without a companion, and her faith was confirmed by the following coincidence:—She wrote to her friends Samuel and Sarah Emlen, of Germantown, Philadelphia, concerning the prospect, and her letter crossed one from S. Emlen, asking her if she felt the time had come to supplement her visit of eight years ago, which she appeared to have left unfinished, and warmly inviting her to their house. Obtaining certificates of unity for service in Philadelphia and New York, she set out alone, having often said, "I can see my way out, but I can see nothing about my coming home; perhaps I will never return."

A friend who resides in Limerick remarks:—
Particularly of late there was a clearness and

depth in her ministry that rendered it very acceptable to her friends ; and to crown all, words cannot set forth the blessed sense of the life-giving presence of the Master Himself during the last meeting she was with us here, before she set out for America, when not only was prayer offered on her behalf, but she was also powerfully engaged in ministry, pleading particularly with the young to surrender themselves to Him who is waiting to be gracious, and finally engaging in solemn prayer on behalf of all. I believe many of us felt that day that it might be the last."

On arriving at her destination on the 1st of Fourth month, she seemed very well, and after a day's rest, made a number of visits with Sarah Emlen to invalid Friends in Germantown. She also attended the meeting there, and two or three in the city. On the First-day morning of the Yearly Meeting week she was at Orange Street Meeting, and spoke on the Crucifixion, as one present remarked, in a way she had hardly ever heard before ; and the query arose on this occasion, "Is she preaching her funeral sermon ?" She attended the Select Yearly Meeting, and went back and forth to all the sittings of the Yearly Meeting. She was not frequently engaged in

the ministry during Yearly Meeting week, but was weighty and excellent in word and doctrine, and was welcomed by friends generally. The following week she attended the Monthly Meeting at Twelfth Street, when she laid before Friends her concern to visit the families of Friends in the city. After receiving their entire approval, arrangements were made, and she left Germantown to be in the city, as more convenient. The visits were most cordially received, and many were greatly comforted by those interviews. She attended Philadelphia Quarterly Meeting and spoke there, though in a weak condition. The subject matter of her discourse was very remarkable. It seemed to embrace the affairs of the nation, or as if she were speaking to the people at large on the state of the country, and advocating the peaceable nature of the Redeemer's Kingdom. It appeared to be her desire to do what she could in visiting families in Philadelphia, before going to New York ; and then to return to the former city. But when asked if she would again take up the work of visiting families in the autumn, she replied that she could not see so far. She was very desirous to attend a meeting or two in New York, and there is good reason to believe that she

was feeling drawn to some service among the authorities of that city. But her readiness to do her Master's will was accepted, and she was released from any further strain on her now failing strength. On the 6th of Fifth month she returned to her kind friends at Germantown, very weary, and from that time she mostly kept her room, though occasionally she had a short drive out. She continued bright and cheerful, endeavouring to relieve her friends from anxiety about her. No pains were spared in nursing her, and as her condition continued serious, her devoted cousin Emma Fayle was telegraphed for, and quickly obeying the call, arrived on the 6th of Sixth month. The weather being hot the doctor advised her to try the mountain air of Pocono, and himself escorted her thither with her cousin on the 3rd of Seventh month. But on the 11th she suddenly passed away, quietly and calmly entering into rest, with no sign of suffering, but with her face bright and beautiful.

Her mind had been calm and peaceful, and no one had thought her end was so near. She had repeatedly enjoined her cousin to let her be buried wherever she might die, and the interment therefore took place in the Monroe Cemetery, in the township of Paradise Park, Monroe County, Pennsylvania.

Her cousin and companion writes respecting her :—" I felt she lived very close to God. She seemed to me to be ripening for the Better Land. She never seemed to have the least fear of death, all was so calm and peaceful. I used so to enjoy our quiet Sunday evenings together. She would often ask me to repeat 'Abide with me,' and 'Thy will be done,' and used often to repeat 'The hour of my departure's come.' We were very happy together."

The Monthly Meeting of Philadelphia for the Western District have addressed the following letter to the Monthly Meeting of Limerick, and the Munster Quarterly Meeting :—

"Dear Friends,—Our beloved friend, Susanna Fayle, who has for some time sojourned in this land with certificates from you for religious service, departed this life at Mt. Pocono, the 11th of Seventh month last. We desire to bear testimony to the humble walk of our dear friend. Her communications in our meetings were with power, tending to raise the life, and awaken the witness for truth ; whilst in the family visits to our members which she was able to make, and for which she was liberated by our Monthly Meeting, she was favoured to speak to the conditions of the visited in weighty and appropriate

words. When the affecting circumstances of her death in a strange land, and away from many of her friends, were brought before our last Monthly Meeting, a feeling of solemnity spread over us, and many testimonies were given of her devotion to apprehended duty. The example of her dedicated life and faithfulness unto death, will, we hope, be an incentive to others to follow their Lord whithersoever He leads ; so that it may be said of her, she ‘being dead yet speaketh.’ We sympathize with you in the loss of this devoted servant of the Lord, and reverently believe that, as a shock of corn, fully ripe, she was gathered into the heavenly garner.”

JEMIMA S. FENNELL, 59 24 5mo. 1896.

Dublin. Widow of James Fennell.

JOHN G. FENNELL, 81 9 1mo. 1896.

Cahir.

SUSAN A. FENNELL, 27 2 6mo. 1896.

Tottenham. Daughter of the late James and Jemima S. Fennell, of Bessbrook.

MIRIAM FOX, 64 17 1mo. 1896.

Brighton. Wife of Octavius A. Fox.

SAMUEL H. FOX, 35 4 4mo. 1896.

Flushing, near Falmouth. Son of Joseph J. and Sarah A. Fox.

- EDITH R. FOWLER, 36 6 12mo. 1895.
Whitehall Court, London. Daughter of the
 late John and Lucy Elizabeth Fowler.
- ELIZABETH A. GATES, 63 18 10mo. 1895.
Ipswich.
- MARGARET GIBBINS, 50 9 6mo. 1896.
Ettington, near Stratford-on-Avon.
- CATHERINE GILES, 78 12 12mo. 1895.
Bath. Widow of Robert Moline Giles.
- EDGAR LOUIS GILKES, 33 20 1mo. 1896.
Coolgardie, West Australia. Son of the late
 Edgar Gilkes, of Grange-over-Sands, formerly
 of Middlesborough.
- ANN R. GILLETT, 78 3 6mo. 1896.
Banbury. Widow of Jonathan Gillett.
- CHARLES GILLETT, 65 13 12mo. 1895.
Banbury. A Minister.

Charles Gillett was the son of Joseph and Martha Gillett, of Banbury, and was born the 18th of First month, 1830. He was one of the elder children of a large family of brothers and sisters, who, with himself, had the privilege of a loving, guarded home.

When six years of age he was sent with his older brother, Joseph, to a boarding-school at Thornbury, near Bristol, and as travelling was then difficult, he only returned home for

the summer vacations. He was of a very gentle, kind disposition, tenderly attached to his mother, so that the long absences from home were a real trial to him.

As a boy he took much interest in Natural History and Geology, and in this way his spare minutes were never idle. He was also through life an early riser, which in some degree explains the amount of varied work he was able to accomplish, though his health was never robust.

When very young his heart was yielded to his Saviour, and it gradually became the great object of his life to be a diligent servant of his Lord and Master, who, he felt, had done so much for him.

One special feature in his character was the absence of thought of self; it never seemed to cross his mind what others might think of him. Those who watched his humble walk with God could not but feel that the words of the Apostle Paul were exemplified in his life: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil."

In the year 1860 Charles Gillett was appointed to the office of Elder in his Meeting.

He felt the responsibility of this position, and sought earnestly for Divine help to fulfil the duties involved in it.

His marriage, towards the end of the same year, to Gertude M. Tregelles, was the source of much true happiness to him in after life.

Charles Gillett gradually became much interested in the cause of Temperance, and worked hard in it ; and later on the Home and Foreign Mission work claimed his warm sympathy.

For some years he had felt it right occasionally to take vocal part in our Meetings for Worship, and in the year 1877 he was recorded as a Minister in our Society. Though his words were few, they were often felt to be helpful to the Meeting.

Towards the end of his life he passed through many bereavements. His beloved mother was removed by death in 1882, after an illness lasting several years ; and shortly before his own decease two much loved younger brothers and a fondly loved sister were taken to their heavenly home.

About eighteen months before his death he had a serious illness, during which he was tenderly nursed by his daughter Agnes. He

was favoured to recover in great measure, and again worked even beyond his strength at the many things that claimed his attention, being most unwilling to spare himself in any way.

On the 13th of Twelfth month, on the anniversary of his wedding day thirty-five years before, after a very short illness, during which he was unable to say much, he was taken, we reverently believe, to be for ever with the Lord.

AGNES M. GILLETT, 27 28 8mo. 1896.

Evesham. Daughter of Charles and Gertrude M. Gillett.

The truest memoir of any life cannot be framed in words. It will ever consist in the living impress left behind, on hearts that have been touched by gracious words and purity of spirit.

Agnes Marion Gillett desired, even in her childhood, to lead a holy and noble life, and to yield herself wholly to God, to receive from Him bitter and sweet alike.

In the year 1888 she went for a short time to the Children's Hospital in London, and from there to the Temperance Hospital, Hampstead Road, with the view of going out to India as a missionary. She was much valued in the Hos-

pital as a nurse ; and soon after she left, the " Sister " of her ward writes :—" No one could be beside her without admiring her character, and feeling better for having come in contact with her. Her quiet gentle influence will be much missed in the Hospital. For myself I never had a nurse I had such perfect confidence in. I knew, whether present or absent, the work would go on just the same, and everything be done nicely and so kindly for the patients."

Throughout her whole life the same might be said of her ; " whatsoever her hands found to do she did it with her might," feeling all the time that she was only an instrument in God's hands, and that the excellency of the power was of Him.

Her great sorrow in 1891, through the death of Alfred William Brown, of Evesham, to whom she was engaged for marriage, led her to go and live at Evesham, to try in some measure to fill the gap which he had left. She helped in the Adult School and Mission Meeting, and also in carrying on his Sunday afternoon Bible Class of men and women, who write in a letter of sympathy after her death :—" She has been an angel of light and love, going in and out amongst us, and we are heartfully thankful for her life. She

has taught us by example how to live, to love, to serve ; and she has not lived in vain."

Those who knew her best can bear witness to the grace that was given to her, her patience in affliction, and her resignation to the will of God.

She had not been at all strong during the last eighteen months of her life ; and while she was staying with her mother at Banbury, a serious illness came on which terminated her life in a few days. Although her weakness and pain prevented her from expressing her feelings at the last, yet she much enjoyed listening to hymns, especially the one which begins "Jesus lover of my soul," repeated to her very slowly and clearly. When the first verse was finished, which ends "Oh receive my soul at last," she repeated the words "at last." It was evident to those who fondly cared for her that "she knew in whom she had believed, and was persuaded that He was able to keep that which she had committed unto Him against that day." Like a wave dying upon the shore, her spirit departed from a life of usefulness, to be "for ever with the Lord."

JONATHAN A. GILLETT, 41 19 12mo. 1895.

Banbury.

- LORRIS GOLDSBURY, 2 5 10mo. 1895.
Maxwelltown, New Zealand. Son of Alfred and Margaret Goldsbury.
- THEODORE GRACE, 57 7 6mo. 1896.
Redland, Bristol.
- LUCY GREENWOOD, 70 31 10mo. 1895.
Halstead.
- AMELIA GREER, 86 31 7mo. 1896.
Dungannon.
- ANN GROVES, 77 26 2mo. 1896.
Rastrick. Wife of Joseph Groves.
- SARAH HADFIELD, 71 23 1mo. 1896.
Whaley Bridge, near Stockport. Widow of George Hadfield.
- MARY A. HALHEAD, 42 11 3mo. 1896.
Kendal. Widow of William B. Halhead.
- ELIZABETH HALL, 67 5 11mo. 1895.
Peckham. Widow of John Hall.
- THOMAS J. M. HALL, 15 15 9mo. 1894.
Bailieboro, Co. Cavan. Son of Robert Hall, formerly of Cork.
- ESTHER HANNA, 80 19 3mo. 1896.
Brookfield, Ireland. Widow of Robert Hanna.
- JOHN HARRIS, 79 13 9mo. 1896.
Kingston-on-Thames. An Elder.
- MARGARET B. HARRIS, 35 19 1mo. 1896.
Plymouth. Wife of George C. Harris.

GEOFFREY HARRISON, 34 20 5mo. 1896.

Poole. Late of Worcester.

JOSEPH F. HARVEY, 33 28 6mo. 1896.

Finglas, Dublin. Son of Wheddon F. Harvey.

ANNE W. HAUGHTON, 77 24 7mo. 1896.

Clonmel. Widow of Thomas Haughton.

JACOB HAYDOCK, 45 27 7mo. 1896.

Dublin.

HANNAH HEWITSON, 79 28 8mo. 1896.

Headingley.

SARAH ANN HICKS, 68 24 6mo. 1896.

Chelmsford.

MARIE HILTON, 75 10 4mo. 1896.

South Hackney. Wife of John Hilton.

Marie Hilton, who died at her residence at South Hackney on the 10th of Fourth month, 1896, was an Overseer of Ratcliff and Barking Monthly Meeting, and was widely known as the founder of the Stepney Crèche. It may be said of her that her life of seventy-five years was very full, for at no period of it, after maturity, was she unconnected with some form of philanthropic work. Her labours in the cause of humanity lasted, indeed, up to the very end. She was not born in the Society, nor had she any relations among Friends; but in the early part of her life she appears to have been imbued

with the spirit of their profession. She was left an orphan at an early age, and her grandmother, with whom her childhood was passed, was a rather rigid member of the Church of England. One day she chanced to enter a Nonconformist Chapel in the village, and was much struck with the extempore prayers, which were in the manner of her own, and seemed to be in harmony with her religious feelings. She was strictly forbidden to repeat her visit; but she felt constrained to do so, and continued to attend the chapel alone, her friends going to Church. Attendance at a dissenting place of worship was, in those days, only possible at the expense of some social obloquy; but Marie Hilton continued staunch, and while still a young woman, joined a Congregational Church, and became an active Sunday School teacher. She remained a member of that denomination during her residence in London, East Retford, and Brighton. While at Brighton, though actively participating in the affairs of a large chapel, and remaining on terms of close friendship with the minister and his family, she became uneasy in her mind regarding what is called "the ordinance of the Lord's Supper," and for some years she felt obliged to absent herself from that ceremony. Ultimately

she left the Independents, and attended Friends' Meetings for several years before her marriage with John Hilton. She became also closely associated with several esteemed women Friends in Temperance work, but did not yet feel free to apply for membership in the Society.

In the early sixties John Hilton removed from Brighton to London, where he filled the position of private secretary to the proprietor of a large manufacturing establishment. Both he and his wife became connected with a non-sectarian mission church, in a hall on the business premises, and did much work among the poorer classes of the district. After a year of active labour, Marie Hilton had a long and dangerous illness, during which she felt that, if she were spared, it would be her duty to return to Friends' Meetings. She had never been so happy as when she worshipped among Friends, and now her spiritual views were entirely in accord with those of the Society. As soon as she was sufficiently restored to health, she and her family regularly attended Plaistow Meeting, and in due course she was received into membership.

Her work among the poor at Ratcliff, which was so greatly blessed, and so important in its results, can only be briefly noticed. It was varied

in its character, and covered a period of nearly thirty years. It was in the year 1868, a time of exceptional distress in the East-end of London, that she became so deeply interested in the condition of the poor, suffering people in the neighbourhood of Ratcliff Meeting House, that her husband thought it advisable to take up his residence within walking distance, and the family regularly attended the Meeting there, then a very small one.

About this time the Bedford Institute opened a Ratcliff branch of its Home Mission work, with which Marie Hilton actively co-operated. Her sympathies became so strongly drawn towards the people, who were sunk in an apparently hopeless condition of heathenism, vice and misery, that she spent her whole time among them, helping with relief, teaching temperance, comforting the poor in their wretched dwellings, and holding large mothers' meetings and sewing classes in the Meeting House. It was her intimate acquaintance with the lives and needs of the people, gained in these years of arduous work, that led to the foundation of the Crèche.

Marie Hilton contributed to a series of Congress papers on the "Philanthropic Work of Women," under the Royal British Commission,

Chicago Exhibition, 1893, and therein she describes the inception of the work, which was destined to do so much for the preservation of infant life. "In the scenes of misery and want that I visited almost daily," she writes, "the saddest feature of all was the neglected condition of the children. The mothers, though not deficient in maternal instinct, were yet lamentably ignorant of every detail appertaining to the proper care of infants. Cleanliness was unknown amongst them; and with regard to feeding, the children of the tenderest years generally shared the meal with the parents, even to the extent of beer and shell-fish. When, as often happened, the mother had an opportunity of obtaining work, she was unable to leave home, not having the means of providing for the safety of her children during her absence. But necessity often compelled them to go to work; it was the only alternative to starvation. Then in what jeopardy were the infants placed!—often left to the inefficient care of a child but a few years their senior; subject to every kind of accident, even to the hazard of the open street. I found widows, and women upon whom a greater trouble than widowhood had fallen—the curse of a drunken husband—utterly unable to

earn a shilling for their families ; for how could they be nurse and bread-winner at the same time ? The question of the care of infants seemed to me the most important, and also the most difficult problem which presented itself for solution at this time. I began to have some general ideas of a day-nursery, where children could be cared for during the mother's absence ; but it was only after much study and labour that I developed the Crèche system, as it may now be seen in working order in Stepney Causeway.

“In the summer of the year 1870, I visited the Crèche at Brussels. I found that there were from 500 to 600 children in the Crèche, varying in age from one month to fifteen years, many having passed through from the cradle to the first class ; others, I found with satisfaction, had gone out into the world, and were filling honourable positions. I also understood the significance of the word *Crèche*, or manger, and that it was adopted by the originators in remembrance of the Babe of Bethlehem having lain in a manger, and that they were endeavouring, by their loving care of the little ones, to re-echo the blessed song of ‘Peace on earth, and good-will to men.’”

On the model of the Belgian Crèche the

institution in Stepney Causeway was founded. On the strength of a few promises of support, a house was taken and furnished. The risk was great, but the need of the poor children was pressing ; and in a few months sufficient help came to justify the venture. It was not until the 8th of Second month, 1871, that the building was ready for inspection, the formal opening taking place on the 22nd of the same month. "We did not," Marie Hilton continues, "admit more than ten infants and fifteen young children ; but the state in which some of the children were brought was indescribable. Their condition morally was also truly deplorable. One lovely little child of four years old tore his hair and flesh, bit and kicked every one who approached him, and finished by pouring forth such fearful oaths that we were obliged to send for his mother to remove him. Several dear friends came to assist in reducing our little ones to order, my dear daughter and I spending the whole of our time there. By the second week we had peace, and bright, joyous faces. The mothers seemed to realize that our thoughts towards them were thoughts of love ; and although the washing question was a difficulty, it was soon overcome, and they were quite proud of telling us how good

the dear children were at home." From this small beginning in 1871 the Crèche grew to be a large institution. When Marie Hilton entered into rest, after twenty-five years of the hardest work, the institution in Stepney Causeway had accommodation for 120 children—eighty in the Crèche and forty in the Home. The Crèche system, too, had spread and developed in a remarkable degree, and may now be ranked among the recognized institutions of England. Visitors from all parts of the country have come to Ratcliff for information and advice before starting similar institutions in their own districts. The system has also been introduced into the United States and some of the Colonies.

In spite of some slight opposition at the commencement, the Crèche grew rapidly in public favour. As soon as the first report was issued, Her Royal Highness, Princess Christian gave her patronage, and ever since has given evidence of her warm interest in the success of the institution. The late Earl of Shaftesbury took a deep interest in the Crèche, and the name "Mrs. Hilton's Crèche" was first adopted at his suggestion.

One of Marie Hilton's most marked characteristics was her broad unsectarianism. In her

dealings with the poor she recognised neither creed nor nationality ; and there is no doubt that to her enlightened interpretation of Christian duty no small measure of her success among the poor was due. "To all who purpose starting a Crèche," she wrote, "I would give a word of warning. They will have but little chance of success, and small hope of winning the confidence of the mothers, unless it be conducted on the broadest principles, and kept entirely free from any suspicion of sectarianism. Surely it is too early to begin the battle of creeds over the cradle. . . . To this work, then, I would commend all my sisters of every creed and nation, in the hope that their labours may be blessed, alike to them and the objects of their love. The world moves slowly on ; vice, cruelty, and poverty seem to be ever with us ; but in the darkest times in all ages, woman's love for the helpless and the suffering has shone out grandly as an alleviation ; and to that love, on behalf of myriads of neglected infants, I would appeal."

In the course of time auxiliary institutions were added to the Crèche, as the exigencies of the work required. An infirmary was added soon after the commencement, and through its operation many suffering children, who would inevit-

ably have died if left in the unhealthy surroundings of their own homes, have, when tended by trained nurses and highly qualified doctors, been restored to health and vigour. Another very valuable branch was the country home at Feltham, Middlesex. Here those children, too weak constitutionally to thrive in the vitiated atmosphere of Stepney, have grown up strong and healthy, and have gone out into the world as domestic servants, or filled other positions of usefulness. A "Temporary Home" in Stepney Causeway was the last addition to the institutions under Marie Hilton's direction. The object of this admirable and much-needed Home was to provide a refuge for children whose mothers are temporarily rendered incapable of directing their household affairs.

Of all these institutions, with their multifarious needs, Marie Hilton was the sole manager. Her intellect was so vigorous, and her powers of administration so extraordinary, that she was able to maintain the institutions in perfect efficiency, and to obtain the necessary funds unaided by a committee, whilst directing, at the same time, the affairs of her own home.

But at times the strain was very severe, and the constant anxiety at length told seriously

upon her health. During the last few years of her life she suffered from an acute form of gout. Yet she bore her sufferings with uncomplaining fortitude, and her cheerfulness continued undimmed until the close of her life. For three months prior to her decease she was confined to her bed, suffering greatly ; but up to within a few days of the end her power of will enabled her to direct the affairs of the institution. When apparently recovering, and able to remove into another room, the change came with great suddenness, and in three days she passed peacefully away on the 10th of Fourth month, 1896.

Her trust in her Saviour was unswerving and strong. She ever yearned intensely that others might know the blessedness she knew in her faith, while she was always modest and reverent in speaking of her own experiences.

She often repeated the following lines of Whittier :

“I walk with bare hushed feet the ground
Ye tread with boldness shod.
I dare not fix with mete and bound
The love and power of God.”

CHARLES HOOPER, 75 14 2mo. 1896.
Southampton. An Elder.

- JOSHUA HOPKINS, 63 16 3mo. 1896.
Nottingham.
- WILLIAM HOPPER, 84 5 10mo. 1896.
Reading.
- ARCHIBALD C. HOWES, 14mos. 27 11mo. 1895.
Norwich. Son of John J. and Lucy A. Howes.
- GEORGE E. HUDSON, 28 14 3mo. 1896.
Oldham.
- LUCY HUTCHINSON, 15 27 9mo. 1896.
Bradford. Daughter of Edmund and Annie M. Hutchinson.
- GULIELMA I'ANSON, 86 15 1mo. 1896.
Darlington. Widow of Charles I'Anson.
- MARY H. IMPEY, 72 15 9mo. 1895.
Street. Widow of Robert Impey.
- JOSEPH ISHERWOOD, 50 8 10mo. 1895.
Somerton.
- OLIVE S. JACOB, 2 23 9mo. 1896.
Dalkey, Dublin. Daughter of Charles E. and Susan R. Jacob.
- WILLIAM JOHNSON, 53 22 11mo. 1895.
Arivonimamo, Madagascar.
- LUCY JOHNSON, 50 22 11mo. 1895.
Arivonimamo. Wife of William Johnson.
- LUCY E. JOHNSON, 5 22 11mo. 1895.
Arivonimamo. Daughter of William and Lucy Johnson.

A shock of grief and distress, and a wave of deepest sympathy with bereaved relatives came upon Friends everywhere, when, late in the autumn of 1895, intelligence reached England that W. and L. Johnson and their dear little "Blossom" had been cruelly murdered by native Malagasy. It seemed almost beyond belief that they, of all the missionary band, should be the victims of malevolence and cruelty; for their place in the love and esteem of large numbers of the people had been amongst the very highest. But the first sentiment of dismay and grief was before long overshadowed by an upspringing of faith, that, as in the olden days so now again, in the over-ruling goodness of God, the death of His martyrs shall prove instrumental in evolving a truer and deeper life in His Church.

William Johnson, son of John and Margaret Johnson, the fifth child in their family of ten, was born at Chelmsford in 1842. A bright-spirited, merry child, he was always a help and comfort to his mother, and grew up such a dependable boy, that she felt entire confidence in him. In 1853 he went to Ackworth School, where these early characteristics and his pleasant manners made his school life happy. He was not over studious, nor very ready to share

in rougher games, and his favourite leisure occupations were drawing and designing, and making cardboard models; whilst out of doors his great delight was in Nature's beauties and wonders. He loved his little plot of garden; and when his class was out in the fields and lanes, he would be seen intent on bank and hedgerow, gathering the wild flowers and grasses, of which he would make choice bouquets, and carry them home, not to spoil their beauty in a plant press, but to feast his gaze on their delicate loveliness. Schoolboy days over, he remained at Ackworth for some years as a teacher, his genial temper and lively humour making him a general favourite. A part of this time he spent at the Flounders Institute, where he became deeply attached to its Principal, Isaac Brown, whose influence over him had probably much to do with the moulding of his character, and the directing of his after life.

It was during his Ackworth days that the belief took hold of William Johnson's mind that the time would come when he would be called to enter into mission work in some foreign land. Of this he spoke to but one intimate friend; and very few who were familiar with him as being so full of fun and humour, and so given to

merriment and joking, could have supposed that beneath all this there lived a thought so serious and so earnest. For of all things, he feared any attempt to appear better than he really was ; and, carrying this feeling too far, he sometimes adopted among strangers a manner which did his inmost heart injustice, and caused him to be misunderstood. Especially was this the case when, after leaving Ackworth, he entered into business at Gloucester. Here, however, some of his friends soon discovered what he really was—"at heart a genuine Christian." Before long, observing how uncared-for some of the watermen and corn porters in the city were, with the co-operation of his friend, F. Sessions, he commenced an Adult School for them. The response to their first invitation was disheartening—not a man came ; but at the end of the first winter's work they had fifty names on their books. The work prospered, and week-night classes were added to it, and then a penny bank open to all comers. The publicans took alarm, and one of them actually set up an opposition class in his own club-room. Needless, perhaps, to say, it was but short-lived. After about eighteen months at Gloucester, W. Johnson entered an architect's office in Leeds, where he acquired knowledge

and experience which were of the greatest value when in after years he became architect and builder of houses and schools in Madagascar. At Leeds he entered with energy and zeal into the Adult School work, and, in company with his friend, William Linney, commenced what afterwards grew to be the Carlton Hill School. It was a rough and hard beginning ; the uncultured youths would not be controlled. Though disheartened, and thinking it was a failure, and that he was doing no good, he refused to give in, and by degrees began to acquire an influence with those rough lads, the full value of which was discovered in them only in their after lives ; and when the time came for him to leave them, they felt it hard to let him go. In addition to this work on First-days, W. Johnson devoted much of his spare time during the week to night schools and the Band of Hope, of which the latter owed much of its prosperity to his help and leadership.

The dependableness of character which his mother had so valued when he was but a little boy, as he grew older became an earnest faithfulness to duty, whether the duty were pleasant or uninviting. His kindly sympathy and sunshiny way of seeing a bright side of things, if there was one, made his character so lovable, that

those who knew him most intimately loved him most heartily.

The mental and spiritual training and experience gained during the years spent at Ackworth, Gloucester, and Leeds were of great value to W. Johnson in fitting him for the work that lay before him. There is sometimes very practical wisdom in the old maxim, "He that believeth, maketh not haste." There were times when the thought that years were passing by, whilst his early drawing towards the mission field abroad remained unsatisfied, was rather depressing to him, as the suggestion intruded itself that it had been all a mistake. But the way began to open; and when his friend and associate, Henry E. Clark, with his wife, offered themselves to go out to Madagascar in the spring of 1871, it became very clear to him that his path of duty lay in going with them; and the acceptance of his proposal to do so by the Friends' Foreign Mission Association made him glad at heart. A bright crown was set upon this gladness when he soon afterwards became engaged for marriage with Lucy Sewell, notwithstanding a strong desire, if not an endeavour to prevent it, on the part of some of the circle of friends among whom she lived, in the feeling

that they could so ill spare her from her English home.

Lucy Johnson was the daughter of Joseph S. and Mary Ann Sewell, and was born at Ackworth, where her father was a master in the School, in the autumn of 1845. The home of her infancy and early childhood was in the cottage at the bottom of the "great garden" of the School. When she was about seven years old the family removed to Rawdon, and during the years spent there her bright, sunny, child-spirit made her a favourite with everyone. In 1858 she went to the Mount School at York, where she spent some happy years, brightened by youthful friendships, some of which brought joy and blessing to her after life.

As a school-girl she was conspicuous for happy joyousness and wholehearted devotion to what took her fancy or won her interest, and she developed a great love for poetry and literature. She had a lively faculty for seeing special beauty and value in passages of both prose and poetry which she met with ; and, being gifted with a retentive memory, would often entertain and delight her schoolfellows during the wakeful hour after retiring to rest, by the recitation of poem after poem, and passage after

passage, which had so pleased her that she had learnt them by heart ; until it sometimes seemed as though there was no limit to her store of these treasures.

But a cloud of sorrow darkened the sunshine of her life, when she was suddenly summoned home to see her mother, as it proved, for the last time. Mary Ann Sewell, who had long been an invalid, had become rapidly worse ; and soon after Lucy had left her to return to School, she passed peacefully away.

In the winter of 1860 Lucy left school, and took her place as mother-sister at home, which was now at Scarborough, and after a short interval at Pickering, was in 1862 removed to Hitchin, where it continued until she left England.

This home life, in which she was much helped by a faithful friend and henceforward valued member of the family, was not free from care and anxiety, depressing in their tendency. Happily, the cheery buoyancy of childhood continued unabated, and carried Lucy over trials which might otherwise have weighed her down. The frequent illness of a younger and invalid sister saddened and distressed her ; but with each recovery there came the rebound of

cheer and gladness, and an overflowing of spirit in fun and merriment, that drew those around into its brightening influence.

But, along with this brightness of spirit, and by it concealed from others, she experienced many deep heart-questionings and perplexities. She longed to *know* that she was a forgiven child of her Father in Heaven, and yearned for conscious communion with a present Saviour. She had, when at school, had many talks with one of her companions about these hidden heart yearnings ; but not till two years after her school days were over, and then, when Christmas was drawing near, but without seeming to bring any Christmas joy to her spirit, as with a flash of revealing light from Heaven, there came to her heart the glad angel's message—to *you* is born a Saviour—a Saviour for herself ! Sinful though she was, and because she was so, and needed Him to save her from her sinful self. She took the glad tidings to her heart in the power of a heaven-born faith, and that Christmas was a very bright one for her.

The death of her younger sister "Katie," when seven years old, was a great grief to her. She had been almost a mother to the happy, merry little one for nearly five years, and her

removal brought a blank and sadness into her own life, which, for a time, she found it hard to rise above. It is not surprising that she possessed an almost fascinating power with children. They seemed, as by instinct, to feel sure that she loved them ; and her stories and songs and rhymes gave them unwearying delight. When, in the summer of 1865, she undertook the teaching of two little girls as companions of her younger sister Alice, her bright, loving ways with them won their ardent attachment, and when they were left motherless, her quiet, tender sympathy comforted them exceedingly. Her own freshness of pleasure in wild nature made her a delightful companion to the little ones, as they rambled about in the woods and country lanes.

Though she felt deeply the responsibilities attending such undertakings, Lucy Sewell took charge of a class of girls in the Hitchin Friends' Sunday School, as well as holding once a week a similar class in a village not far away. Her spirit, notwithstanding its bright cheerfulness, was always self-distrustful, and led her at times to dwell more on thoughts of imperfection and failure in this work than on success. Yet it needs scarcely to be said that her earnest sympathy and

prayerful devotedness were greatly blessed to at least some of those whom she thus befriended, who now love to testify their deep indebtedness to her. She made herself one of them ; and as she spoke earnestly to them of the love of God in Jesus Christ, longing desires were raised in some of their hearts to have her Saviour as their own.

In 1867 her father went out on his long mission to Madagascar. To give him up for this cost Lucy much, it would be hard to tell how much. But help came to her from that dear Saviour upon whom, as she had already learnt, it was never in vain to lean, and she bore up bravely, and trustfully took hold of her new responsibilities. . Yet as year followed year a sense of depressing loneliness increased upon her, which perhaps only added brightness to the prospect that opened before her, when, in 1871, she became engaged for marriage with William Johnson.

In that year Joseph S. Sewell came on a visit to England ; and the time rapidly drew near when Lucy must return with him to Madagascar. It was a sore uprooting for her loving spirit ; and the severing of the ties of early friendship and of home, and the laying aside of her work of Christian love, with a yearning regret that she had

not been able to do it better, brought her into a great strift. But the needed grace and comfort from the best of Comforters came to her, and bore her up for the parting when it came.

W. Johnson with his companions sailed for Madagascar in Fourth month, 1871. They were about eighty days at sea ; and during this long passage he became much interested in the ship's crew. He held a class for the sailors every afternoon in the forecastle, and so won their attachment and confidence that they opened their hearts freely to him.

On reaching Antananarivo he found that on J. S. Sewell's departure it had been arranged that he should take charge of the large High School for Boys belonging to the Friends' Mission. This continued to be his chief sphere of service for ten years, and he devoted himself to it with earnestness and diligence. He strove to acquire an intimate acquaintance with the boys individually, and especially sought to advance their spiritual welfare, giving to the Scripture teaching the leading place among the lessons. He also had special classes for the teachers. His work at this time was rendered the more arduous by the scarcity of lesson books, very few of which were in existence in those early days.

Joseph S. Sewell returned to Madagascar in 1872, taking with him his daughter Lucy and one of her sisters. W. Johnson met them at Tamatave, and the marriage was accomplished there. Lucy Johnson always insisted that she was not a missionary, but was only a missionary's wife. If this was ever true, it was only during the earlier years of her married life, for she eventually became a very earnest worker among the Malagasy women, and it was given to few ladies in the mission field to win the love and devotion of the natives, both women and men, as she did. Few were so apt as she in nursing the sick and comforting the sorrowful. "She was just like a mother to me," was often said by natives as well as by younger missionaries. She was greatly helped in thus winning the love and esteem of those whom she in any way befriended, by the singular brightness and glow of her character, always attended as this was by an undercurrent of tender sympathy and love—the outcome of her own great sensitiveness of feeling, and by the wonderful unselfishness which was one of her most marked characteristics.

In 1879, seven years after her arrival in the island, L. Johnson's health gave way, and it became needful for her to return to England,

which she did, taking her three children with her. Her husband felt it his duty to remain at his post, desiring to accomplish ten years of service before taking furlough. He accompanied them to Mojanga (the Majunga of English newspapers), a port on the north-west coast, whence they sailed for home. After their departure he was taken very ill, and for a time his recovery seemed very doubtful ; but after a trying journey back to the Capital, his health was restored.

During the two years that followed, Isaac Sharp, in the course of his long missionary journey, visited Madagascar, and made his home at the house of W. Johnson, who accompanied him on some of his journeys to the mission stations.

Before returning to England in 1881 for a well-earned time of rest, W. Johnson was able to superintend and see completed extensive alterations and enlargement of Ambohitovo, the large building in which the High School for boys was carried on. Herbert F. Standing had now arrived in the island, and the head mastership of the School was transferred to him, and was not afterwards resumed by W. Johnson.

The first French war broke out in Madagascar in 1881, and delayed the return of the missionaries

thither until nearly the end of 1884, when, although the war was not over, on the strongly expressed feeling of W. Johnson that it was their duty to go, they were permitted to do so. Some difficulty was met with at Tamatave, in obtaining the permission of the French General for the journey to the Capital, which, however, disappeared as soon as he heard that the travellers were Friends.

During this second term of service in Madagascar, 1884-1892, W. Johnson's work was of a slightly different character. In 1887, on the return of one of his companions to England, he took over the care of the town church of Ambohitantely. This had its native pastor, but there was still much for the missionary to do in helping the people. W. Johnson's sympathies were much drawn out to the many young people attending the church, and he did a very good work among them, and was diligent in visiting them at their homes.

During his first period of residence, W. Johnson had had, among his other duties, the care of a small country district within a day's journey of the Capital. But on this, his second sojourn, he accepted the charge of a much larger district, the furthest extent of which was nearly three days'

journey distant. Into this district he made frequent and prolonged visits to its churches and schools. Twice a year also he had meetings of an unique character. The pastors, evangelists, teachers, and preachers in the district assembled at a central village, remaining for a week. During this time they had lessons on the higher branches of study, and especially from the Holy Scriptures. These were times of deep interest, and of much spiritual refreshment to all; but from them our friend often returned very weary to his home at the Capital.

In the latter part of this time was commenced the work, for which W. Johnson will be long remembered, the building of the Mission Hospital at Antananarivo. It would be difficult to exaggerate the anxiety which this work cost him. The site was outside the city, and it was necessary to go there several times a week. Everything except the actual building had to be done by himself. It is almost impossible in Madagascar to prepare correct estimates; and it was one of his trials, and a very keen one, to find that his original estimates were very largely exceeded. When he found that the work could not be completed at the time he had hoped for, he and his wife cheerfully remained another year

at their post of duty, rather than return leaving the work unfinished.

During this time Lucy Johnson had a very busy and active life. After their return to Madagascar, a little girl was born to them, but they had very soon, with great grief, to give her up again, as she died when only about a year old.

The harmony which prevails between the missionaries of the Society of Friends and those of the London Missionary Society in Madagascar is well known. In the latter part of 1888, Mrs. Haile, the wife of a missionary of this Society, was very ill at the Capital, and was devotedly nursed by Lucy Johnson. She did not recover, and before her death she asked L. Johnson to be a mother to her two little children. This trust she accepted; and no mother could have more tenderly cared for her own children than did she care for this motherless girl and boy, until, on returning to England in 1892, she was able to hand them over to their relations.

In the year 1890, another little girl, their dear little "Blossom," was given to our friends, who lived to return with them to Madagascar in 1894, and was killed with her parents in the dreadful tragedy that took place at Arivonimamo on the 22nd of Eleventh Month, 1895.

Our friends returned home, as we have said, on their second two-years' furlough in 1892, and made their home at Sheffield, where their presence and Christian service and fellowship were greatly valued by Friends. The frequent lectures which William Johnson gave in various places excited much interest, especially as he was able to tell of a real deepening of the work of Divine grace in the lives of many of the Christian converts in Madagascar.

In his farewell address to Friends in London in 1894, he said :—

“ The Lord has been greatly blessing us in our work in Madagascar during the last few years. We have seen both old and young brought to the Lord, confessing their sins, and determining to live a life of usefulness to His praise in the future. Alas ! when the corn began to spring up in the field, then also appeared the tares. We feel it to be imperative that we go back to our post in Madagascar, to sustain the young Christians, who are very weak, and guide the Churches in the fight which is now beginning, not exactly between the powers of darkness and light, but between the so-called Christians of the old time and the more enlightened of the new. A foundation has been laid there, and we must

build on it. We have a band of true-hearted Christian people in the Capital, where our work has been mainly done, and where we have a number of institutions which we must maintain in efficiency if we are to carry the work into the more heathen parts of the island. For instance, we have there the mother Church, to which the country congregations look for guidance. We have our High Schools for youths and maidens, in which between 500 and 600 natives are being carefully trained, and from which we obtain our supply of teachers for the elementary schools in the country. The higher the standard we can maintain in our High Schools in the Capital, the higher will be the standard in the country, where we have 14,000 children under instruction. We must also maintain our printing office and our medical work at the new hospital, and the Medical Academy in connection therewith. Last year I appealed to Friends in regard to districts south-west of the Capital, where we have several stations, and I am glad to say I have a companion going back with me to reinforce us, so that we may have a spare missionary to put down in the West District. We want missionaries amongst the country people, who can thus have before them the great object-lesson which a

missionary household teaches them day by day. Nor must we forget that when the needs of our district have been arranged for, we have to the west of us the great heathen tribe of the Sakalava, who have never heard the Gospel except spasmodically."

Reaching their mission field again in 1894, they took up their residence at Arivonimamo, a small town of some importance, thirty miles south-west of the Capital, where a teacher had been placed by J. S. Sewell in 1869, immediately after the burning of the idols by order of the Queen.

The second French war was just beginning, and large numbers of people were being ordered off to it to oppose the onward march of the invaders. This very much interfered with his work, and was very discouraging to W. Johnson. His wife, however, devoted herself to her work, especially in the small cottage hospital, where she was indefatigable in the care of the sick. She also had a large class for the slave women of the district.

On the 10th of Fifth month, she wrote to a friend in England :—"It is a very great help and strength to us to know that our friends at home are thinking of and praying for us. We

feel this especially just now, in looking forward to certain difficulties and hindrances, and possible dangers, in the coming months. Our earnest desire is for grace and wisdom with which to meet difficulties and perplexities, and for courage and quiet faith in danger. We long to be helpful to our native friends in their time of trouble, and not to set them the example of unworthy panic. But, personally, I am so afraid of doing just that. My one comfort is that grace is given with the need—not always, I think, beforehand.”

As is well known, none of our Friends, either at the Capital or in the country, met with any harm during the taking of Antananarivo, and all danger was thought to be over. But when, immediately after this, the French removed Rainihuarivony, Prime Minister, from power, and when with his fall the power and authority of all the officials in the large towns of Imerina came to an end, the natives said, “The law is dead, we can do as we like,” and many of them gave themselves up to rum drinking and fighting.

A few weeks after this there arose a dispute on money matters between two men living in towns some two or three hours distant from Arivonimamo. The quarrel soon assumed large proportions, and several fights took place between

the contending parties ; but when they became aware that the French were coming down to punish them, their dispute was made up, and they united to oppose them. They also agreed to renounce Christianity, and to return to their idol worship. And now, becoming suspicious that the missionaries at Arivonimamo were communicating with the French about them, they determined in the first place to kill them, and a body of some thousands set out with that purpose. W. Johnson and his wife had been warned of their danger, but seemed unwilling to believe that a people amongst whom they had found so much evidence of love and esteem could prove false to them, and decided that it was their duty to remain at their post, though they urged all native officers of the Mission to make good their escape. Unhappily their trust in the people was misplaced, and the marauding band came upon them early in the morning of the 22nd of Eleventh month, when father, mother, and little Blossom were cruelly murdered. A few friendly people gave the bodies slight burial in the evening, and they were afterwards, in the Fourth month, removed to the Missionary Burial Ground at the Capital for interment. At this funeral large numbers of people of all ranks

were present, including members of the Queen's household, and French and English Government officers, as well as many members of the Christian Missions, and nearly a thousand of the Malagasy Christians, who had known the departed most intimately.

In the course of an address on the occasion, Henry E. Clark said :—"Nothing has been more wonderful to me in connection with this terrible event, than the unshaken faith of our friends at home, including the near relations of W. and L. Johnson, that this 'event' is destined to be productive of much blessing to us in Madagascar, and to the work in which many of us are engaged. . . . Some may say—some have said—that 'the Johnsons ought to have left ; their lives were thrown away.' Not so say those who know them best. My friendship with William Johnson extended for twenty-seven long years ; and this I can say about him:—I never knew anyone who so faithfully, shall I say persistently, continued in the path which he felt it to be his duty to walk in. From the time we were united in mission work in the slums of Leeds, all the time we have been members of the same mission here in Madagascar, up to the very day of his death, the same feature of his char-

acter was ever prominent—once having made up his mind, when once he knew his duty on any particular point, there was no power that I know of could ever turn him from that. What he felt during those awful moments when, in the presence of his wife and child, he was done to death, with indignities that shall be left unspoken, I know not. But this I think I do know, with a certainty of sure conviction—not for a moment did he regret the decision he had come to, to remain at his post. He knew whom he had believed; and if it was God's will that he should die that death, then his was the willing sacrifice. . . .

A well-known writer has said:—"The influence which our dead have over us is, at times, very great. We think we have lost them when we see their faces no more, nor hear their voices, nor receive the accustomed kindnesses at their hands. . . . The memory of beautiful lives is a benediction, softened and made more rich and impressive by the sorrow which their departure caused. . . . " Do not these words call up before us the image of our late dear friend Mrs. Johnson, and all that was beautiful, and pure, and gentle and true in her? And does not this image remain to us now as a fragrant legacy

to be cherished ? There are those in this present company who will never forget her, and all she was to them. And as she ministered to them in the body, so they feel that she is yet ministering to them, perhaps even more effectively than ever before ; for—

‘ They never quite leave us, our friends who
have passed

Through the shadows of death to the sun-
light above ;

A thousand sweet memories are holding
them fast

To the places they blessed with their
presence and love.’ ”

In the report of the Medical Mission for 1895, Dr. Wilson says :—

“ During the year it has fallen to my lot to pay several visits, six in all, to our country stations. All but one of these were on account of illness. Having lived in the country myself, one is perhaps the better able to appreciate the anxiety and strain that is felt when a member of the mission family falls ill, and everyone so far away. The isolation at such times tries the strongest nerve. And now, on looking back at our terrible loss, I shall always lovingly remember the four visits paid to our dear friends at Arivonimamo. Three times I went to see little

Blossom Johnson, who had typhoid fever. This was no doubt contracted from patients in the adjoining cottage hospitals, whom Mrs. Johnson nursed and tended in a most loving and assiduous manner. It was not very long after the child completely recovered that the anxiety and care began to tell upon the mother, especially as she never for one moment spared herself, so long as there were any sick to be cared for. Hova or slave, intelligent or ignorant, clean or dirty, it mattered little ; all were alike lovingly ministered to. Under God's blessing, many this day owe their lives to those who afterwards were cruelly shamed and murdered, not by brigands of some distant tribe, but by the very people in whose midst they lived. It was no wonder Mrs. Johnson broke down : indeed, to all who saw her, the wonder was how she did so much, for she never seemed to take rest for herself. One day I remember I had to expostulate with her, and half threatened to order her away for a complete change. 'Oh, no,' she said, 'I must do what I can, as it won't now be for long.' Little then did we think how true that would prove to be. Yes, she worked truly as if every day were to be her last, and her Lord found her ready."

JOSEPH JOYCE,	69	11	8mo.	1896.
<i>Tunbridge Wells.</i>				
MARY KING,	72	12	11mo.	1895.
<i>Ashton-on-Mersey.</i>				
PHILIP KIPLING,	76	30	4mo.	1896.
<i>Bradford.</i>				
ELIZABETH H. LAUD,	71	12	8mo.	1896.
<i>Edgbaston.</i> Wife of Philemon Laud.				
ROBERT S. LEES,	70	27	7mo.	1896.
<i>Stockport.</i>				
SARAH A. LINGFORD,	61	17	6mo.	1896.
<i>Shildon.</i> An Elder. Wife of Samuel Lingford.				
PHCEBE LITTLE,	70	29	10mo.	1895.
<i>Ardwick, Manchester.</i> Widow of James Little.				
ANNA LOWE,	75	2	6mo.	1896.
<i>Hoddesdon.</i>				
ANNE LYNCH,	77	22	9mo.	1896.
<i>Rathgar, Dublin.</i> Widow of James Lynch.				
RICHARD T. J. MANASSEH,	11	16	2mo.	1896.
<i>Finsbury Park.</i> Son of Beshara J. and Rosa Manasseh, of Brumana.				
MARY MARTINDALE,	67	3	1mo.	1896.
<i>Scarborough.</i> Wife of Edward Martindale.				
SAMUEL METFORD,	86	31	5mo.	1896.
<i>Weston-super-Mare.</i>				

Although this dear friend was known to a large circle of acquaintances, it may be interest-

ing and instructive to put on record a few particulars respecting his somewhat remarkable life.

One distinguishing trait in his character was the large amount of natural amiability, which led him, wherever he went and with whomsoever he associated, to try to do and to say that which might be pleasing. A friend who had known him from childhood says :—"From his earliest years Samuel was known as one of a very kindly loving spirit, always ready to do a good service to his friends." This disposition made him a universal favourite with children and many older persons.

He was born at Glastonbury in 1810, and was educated partly at home under a private tutor, and partly in higher class boarding schools of the day. During his boyhood his father removed to Bath, and Samuel lived with him till about his twentieth year. In 1834 he went to America, the voyage to New York lasting more than six weeks. There he worked on the farm of his friend James Fuller, and afterwards with a cousin in Canada, helping him to clear his land. After this he was two years in New York with a wholesale china importer.

Having developed considerable skill in cut-

ting out silhouette profiles, he travelled in company with an artist all over the United States, occupying several years in this way. On returning to England he travelled about as a "Profilist" mainly among Friends, until photography quite superseded his art ; and he then settled down with his parents in their neat country residence near Congresbury.

His aged father was, during his latter years, afflicted with blindness. Samuel's devotedness and attention to him under this deprivation were beautiful to see. They had to walk some distance to the meeting at Claverham. Some now living well remember the regular appearance of the pair on their way along the lanes, across the fields, and over stiles ; Samuel in the prime of life, doing all that son could possibly do in ministering to his aged and feeble parent.

The habits thus acquired of careful attention to the wants of others continued with him through life. He never seemed happier than when he had found some suffering or bedridden ones on whom he could attend with all the care of a gentle nurse, reading to and conversing with them, and in many ways ministering to their necessities. He liked to seek out lonely and friendless lads away from home ; and it was a

real delight to him when he could show them some kindness, such as taking them for a holiday excursion or a country ramble. He was ever a lover of nature and of the animal creation, whether bird or quadruped, and was a valued member of the Anti-Vivisection Society. Although he had been exposed to influences in his earlier years that did not favour it, he became an earnest total abstainer, and remained true and firm in this respect through all the exposure that attended his somewhat unsettled and roving life in America. He was also deeply interested in the cause of Peace.

Beneath the benevolent exterior of his character, there was deep and real religious conviction of his own sinfulness, and the inestimable preciousness of forgiving, reconciling love, manifested in Christ Jesus. Some of his seasons of Divine visitation were known to few besides himself. He often avowed himself as at heart a "true, old-fashioned Friend." He appreciated what was good wherever he met with it, but had more sympathy with the hidden and genuine work of the Holy Spirit than with sensational forms of religion. Sometimes his natural tendency to become all things to all men, led him into acts and conversation which he after-

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wards regretted. Yet it was his earnest desire to live the life of a consistent follower of the Saviour whom he loved, and in whom he felt was his only hope of salvation.

In 1865, after the death of his father, and the break up of his rural home, he re-visited America, and assisted his widowed sister-in-law, Phoebe Metford, in her fruit farm for about two years. On returning to England, he moved about among his friends, chiefly in Somersetshire. He preferred to choose a lodging where he could be of some use, such as by assisting on the farm, or where his residence might prove a real help to the household in which his simple wants were provided for.

In the hot summer weather of 1896, he resumed his frequent excursions on the Bristol Channel steamers, on which captains and passengers were generally glad to have his lively company ; but it became evident that his powers were not what they had been. After an unusually long day's journey, he complained of great weariness and loss of appetite, and sought the quiet of his comfortable lodging. Feebleness increased upon him day by day, and he became less able to bear reading or conversation.

Often as he had soothed the dying hours of

others, there was in his own mind a strong shrinking from death, whenever he suffered from any ailment. It was striking to some who visited him in his last illness to see how this feeling was modified, if not quite removed, and that he could speak of his approaching end with calmness and peace. At times, when his loving heart turned to absent dear ones, and he thought of never seeing them again, it seemed almost more than he could bear ; but gradually, as his weakness increased, he was soothed by the hope of meeting them again in their eternal home ; and he was able to say that he was "quite happy and ready to go." A sort of dreamy unconsciousness stole over him, in which he quietly passed away, spared the suffering he had so much dreaded.

It was just the kind of end which his friends could have desired for him, in which "peace passing all understanding"—peace with God through our Lord Jesus Christ, might be felt to be his eternal heritage.

His remains were interred in the Cemetery, Weston-super-Mare, on the 3rd of Sixth Month, 1896.

TABITHA MILLIGAN, 52 6 11mo. 1895.

Kendal. Wife of Joseph Milligan.

- ROSE E. MILWARD, 45 5 12mo. 1895.
Sidcot.
- SUSAN M. MINCHIN, 87 19 4mo. 1896.
Hook Norton, near Sibford. Wife of William Minchin.
- JAMES MORLEY, 86 7 1mo. 1896.
York.
- JOHN G. MOSES, 63 21 11mo. 1895.
Darlington. An Elder.
- JOHN MOUNSEY, 72 16 1mo. 1896.
"Roborough," Bournemouth.
- ROBERT MURPHY, 69 9 9mo. 1896.
South Hackney.
- EDWARD G. NEAVE, 25 27 2mo. 1896.
Mere, Wiltshire. Son of Edward and Mary Ann Neave, of Leiston.
- JOHN NELLIST, 68 13 1mo. 1896.
Horbury.
- ANN NELSON, 81 13 11mo. 1895.
Preston Patrick. Widow of William Nelson.
- JEMIMA NEVITT, 89 21 8mo. 1896.
Leeds. Wife of Robert M. Nevitt.
- ABIGAIL NEWTON, 81 14 6mo. 1896.
Liverpool. Widow of Henry Newton.
- SAMUEL NEWTON, 47 7 9mo. 1896.
Plimsoll Road, Finsbury Park.
Samuel Newton, son of Thomas and Mary

Newton, of Todmorden, was born on the 11th of First month, 1848. Even as a child his tastes took an intellectual turn, and being naturally of a timid disposition, and having lost his father in very early life, he became devotedly attached to his widowed mother, whose gentle influence doubtless had a marked effect on his character in after life, and whose memory he ever cherished with childlike reverence and love.

After being five years at Penketh School, he entered the Borough Engineers' Office at Blackburn, where he remained for some years; and the testimony of his colleagues, with their valuable presentation to him on leaving, bore evidence of the love and esteem in which he was held, notwithstanding his faithful controversy against much with which he could not unite, and which he did not shrink from lovingly condemning. He greatly longed to be faithful in upholding the principles which he professed, and was willing often to appear foolish and singular rather than make compromise with the world.

After leaving Blackburn, he was engaged for some time, together with an old schoolfellow, in business at Todmorden. The little meeting there consisted of some five or six elderly Friends, and its silence was rarely broken by any vocal

ministry. Yet those present were taught the reality of spiritual worship, the great Head of the Church feeding them with the bread He Himself broke amongst them, comforting and strengthening them in this true communion with Him. It was in this environment, amidst few social advantages, that Samuel Newton evinced that love of plainness of speech and almost puritanical strictness of life and conversation which obtained amongst the few Friends by whom he was surrounded, and which, more or less until the end of his life, he felt it required of him to maintain.

After the death of his mother and the discontinuance of the business at Todmorden, he resumed his earlier occupation, which necessitated his removal to Liverpool, and later to Great Ayton. Here he entered with much ardour into the varied interests of his new surroundings, and greatly enjoyed the fellowship of an enlarged circle of Friends. His voice was frequently heard in their meetings for worship, the love of God, and the necessity of access through the blood of Jesus, being very often the subject of his remarks. His loyalty to Christ as his Saviour and Redeemer, and his jealousy for his Lord, sometimes tested to the utmost his charity for

those whose eyes were not opened to see Him in all His fulness as the one offering, perfecting forever those who are sanctified.

His desire to act under the constraining and restraining love of Christ was a marked feature in his religious life ; and when on one occasion of his attending a meeting in Bilsdale, which had been held monthly on First-days for many years, but where those who gathered had not quite sufficient faith to meet unless some Friend went to sit down with them, he felt it required of him to remain through the meeting in silence, believing that that was the lesson his Lord had specially for them that day. At the close, one of those present expressed his astonishment that he should come seventeen miles just to sit still and say nothing. S. Newton reminded him that it is *unto Christ* that the gathering of the people is to be, and not unto any one man as minister. How much easier would it have seemed, in "compliance with surrounding conditions," to have spoken a few of *his own* words, rather than to sit still at the Master's bidding.

Those who heard his last address in the evening meeting at Great Ayton, about six weeks before his death, little thought, as he repeated so feelingly Paul's concluding words to the

Corinthian Church—"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Farewell!"—that it was indeed his own last message to them.

He was an ardent lover and keen observer of Nature, often seeming overpowered with the sense of God's goodness in the mere contemplation of a flower in its minutest details; and the long moorland walks he loved to take alone, revelling in the surrounding grandeur of hill-top or passing cloud, were frequently the inspiration of his addresses in the meeting at Ayton. To him the lines of Willis seem peculiarly applicable—

" 'Tis to have

Attentive and believing faculties;
To go abroad rejoicing in the joy
Of beautiful and well-created things;

* * * *

To thrill with the rich melody of birds,
Living their life of music.

* * * *

To see a beauty in the stirring leaf,
And find calm thoughts beneath the whispering
tree:

To see, and hear, and breathe the evidence
Of God's deep wisdom in the natural world!"

Hence it seemed fitting that his last resting place should be beside that of his mother, in the

beautiful little burial ground at Ayton, rather than amid the roar of city life, where truly he felt himself a stranger.

He had a real appreciation of all that was beautiful in poetry and art, and will long speak to many through the messages he endeavoured to weave into his gifts of penmanship, which were always elevating in sentiment, and often beautiful in execution and design.

His simple faith in God as his Father, and his childlikeness in committing his way unto Him, were very striking. A young Friend who had been in the habit of going to him in any difficulty, speaks of how he would listen so full of sympathy to the end, and then, taking hold of his hand, would draw him down on his knees, saying, "Let us tell Jesus." "The lesson he has taught me," says the young Friend, "is to go now straight to head quarters with my troubles." The penny edition of Anna Shipton's "Tell Jesus" was his favourite book for distribution, the simplicity of its teaching having been so blessed in his own spiritual life.

The desire of his heart was to speak and work more directly for his Lord; and yet the strong feeling that it would not be right for him to enter upon such service for payment, hindered

his offering himself for mission work amongst Friends. This brought him much discouragement, during which he would sometimes repeat those lines of Bryant's addressed "To a Water-fowl," which he took as peculiarly his own—

"There is a Power Whose care
Teaches thy way along that pathless coast,
The desert and illimitable air—
Lone wandering, but not lost.

"He who from zone to zone
Guides thro' the trackless sky thy certain
flight,
In the long way that I must tread alone,
Will guide my steps aright."

And when some time afterwards he was appointed book-keeper and accountant for the Mildmay Mission to the Jews, he joyfully undertook this so-called secular employment, which gave him opportunities for taking part in the more congenial work of the mission meetings, in which he took an ever increasing interest to the time of his death, often expressing the privilege he felt it was to be associated in so good a work.

John Wilkinson, in writing of him, says :—
"He was indeed a true follower of the Lord Jesus Christ. His humility, self-forgetfulness,

courtesy, and conscientious attention to duty were prominent features in his character ; his Christian life will long be fragrant to all who knew him."

In 1892 he was united in marriage to Mary Margaret Thistlethwaite, of Great Ayton. The comfortable home near Finsbury Park, the fondly attached wife, the little baby girl, all united to make these few short years the crowning happiness of his life ; and yet He who ordered all his steps had a higher service awaiting him, and suddenly called him to his heavenly home after six days' illness from pneumonia and bronchitis. He was spared much of the distressing nature of the symptoms usually attending the complaint, and never spoke during his illness of not recovering ; being, when conscious, always most trustful and peaceful. "I have perfect peace," were some of his last words—"peace that passeth understanding." "Tell Mr. L. W. I feel enveloped in prayer, and underneath are the everlasting arms." "In the shadow of His wings there is peace, sweet peace."

"At the time he was passing away," writes one of the staff, "we were all in a prayer meeting especially for him. We were asking for him *life* : but now, beyond our finite vision, our

prayer was answered by life being given him, even long life, even life for ever and ever."

Anna Shipton, in writing to his widow, says :—"If any man serve Me, let him follow Me, and *where I am there shall also My servant be* ; if any man serve Me, him shall My Father honour. These are the first words that come to me. The Lord Himself will comfort you ; I dare not add one word of mine. The Lord has called home one of my dearly prized friends ; my heart is very sorrowful. . . The word on my scroll this morning is 'I will see you again, and your heart shall rejoice.'" Another friend writes :—"I have never forgotten the deep sympathy dear Mr. Newton showed me when I was left alone : how I wish I could return it to you now." And another—"In Mr. Newton's case there was no need to rely on last words to assure all who knew him to Whom he belonged, and Whom he served." And again another—"As one who knew your dear husband for many years, I have deeply felt the value of that steadfast faithfulness to revealed duty to which his life bore testimony. Amid the easy compliance with surrounding conditions, which seems the keynote of to-day, his steadfastness bore blessing beyond his view. Most assuredly is his

the joy laid up for the good and faithful servant.'

JOHN NOY, 76 8 9mo. 1896.

Saxmundham.

HANNAH O'BRIEN, 85 14 6mo. 1896.

Weaste, near Manchester. Widow of John G. O'Brien.

EMMA OLIVER, 39 12 3mo. 1895.

Llandrindod Wells. Wife of William Oliver.

JOHN PAGE, 66 21 8mo. 1896.

Worstead, Norfolk.

WILLIAM PARKER, 77 10 1mo. 1896.

Balham.

ROBERT PARKINSON, 57 5 12mo. 1895.

Cleckheaton.

ELIZA PATTERSON, 46 9 5mo. 1896.

York. Wife of Thomas A. Patterson.

JANE PEASE, 73 24 9mo. 1896.

Leeds.

JOHN W. PERRY. 26 24 11mo. 1895.

Rathmines, Dublin. Son of Robert M. and Anna S. Perry.

JOHN PHILLIPS, 53 22 12mo. 1895.

Buckland Abbey, near Plymouth.

ANNE J. PILLAR, 71 8 8mo. 1896.

Ranelagh, Dublin. Widow of William Pillar.

SAMUEL B. PIM, 63 25 1mo. 1896.

Clonmel. An Elder.

THOMAS PIM,	80	18	1mo.	1896.
<i>Kingstown.</i>				
ARTHUR H. PIPER,	17	22	8mo.	1896.
<i>Cherry Hinton, near Cambridge.</i> Drowned whilst bathing at Rio Janeiro.				
SUSANNAH H. POOLEY,	84	2	4mo.	1896.
<i>Norwich.</i> Wife of Samuel Pooley.				
JOHN H. PUMPHREY,	40	10	2mo.	1896.
<i>Evesham.</i>				
SARAH RANDALL,	72	17	3mo.	1896.
<i>Newcastle, Staffordshire.</i> Wife of George Randall.				
LOUIS RASCHE,	64	30	11mo.	1895.
<i>Minden, Westphalia.</i>				

Louis Rasche was the fourth child of John and Julia Rasche (who was sister to Benjamin Seeböhm). His mother died when he was about six years old. Although there are no written records as to her influence over him, we may well believe that she strove to lead her child in the heavenward path. At an early age he appears to have been visited by the "dayspring from on high," which exercised a marked influence on his after life.

When about eighteen years of age, his mind seems to have been deeply impressed with the importance of eternal things. In later life

he told one of his friends that he often felt constrained to beseech the Lord in private prayer to strengthen his faith in the immediate guidance of the Holy Spirit. That prayer was answered in a very remarkable manner. One day, when feeling much troubled in his mind, and praying for help, he was visited by the late Sybil Jones, from America, who was then at Minden on a religious visit. In the interview with him she told him the exact words he had made use of in his own prayer ; and then she exhorted him to attend faithfully to the voice of the Saviour in his mind, and that he would be led from strength to strength. From that time forth all his doubts vanished, and he felt established on the Rock of Ages. Many Friends who have visited Minden will remember his kind and brotherly bearing towards them, after the first breaking through of the little stiffness which seemed natural to him. This, once overcome, gave place to Christian fellowship and esteem.

In the earlier part of his career he was engaged in the manufacture of chocolate, in the production of which he excelled ; but a fire taking place at his factory, induced him to relinquish this portion of his business. One of his subsequent occupations was the

growth of asparagus, for which his garden land appeared specially adapted, producing sometimes as much as two hundred pounds weight in a day, for which he found a ready market, some being sent as far as to Berlin.

It may be truly said of him that he endeavoured to follow the injunction of the Apostle, to be "not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope." Although subject to failings incident to human nature, yet there prevailed in him a very earnest desire to be a faithful steward in the service of the Lord, and he gladly did his best to assist Friends engaged on religious service. He was a very regular attender of the meetings for worship at Minden, and after the death of his pious father, many years ago, he was appointed Clerk of their "Two months' meeting of Minden and Pyrmont," in which capacity he acted up to the time of his decease. Many Friends will remember him as the official connecting link between German Friends and our own Yearly Meeting, which he attended occasionally, taking these opportunities for thanking English Friends for their interest in their German brethren.

As to his own meeting at Minden, one of the Friends there testifies that he frequently spoke

in ministry, greatly to the edification of some of the attenders.

Had circumstances been favourable, there is reason to believe that he would gladly have united with others in mission work, for the carrying on of which he was, at one time, desirous that a building might be erected. His influence on strangers may safely be described as beneficial; he was diligent in distributing religious tracts, and would sometimes unite with Christians of other denominations in their gatherings for divine worship.

During the latter years of his life he had frequently suffered from internal ailments, and for about five months before his death he had been bed-ridden. One of his friends wrote:—"He bore his affliction with much patience, and, judging from utterances made by him during his long illness, we may entertain the hope that through the tender mercy of our Lord and Saviour Jesus Christ, he has entered that blessed state where there are no more sufferings or trials. He seemed to feel very easy in his mind, relying on free pardon and mercy through our adorable Saviour."

Louis Rasche married Amelia, daughter of Adolph Günther, of Minden, and has left three

children surviving. His wife died in 1883, having the comforting assurance of finding a place in one of the "many mansions" prepared by her Saviour, whom she loved and strove to serve. Both she and her husband earnestly desired to train their children in the heavenward path, frequently exhorting and encouraging them to continue in watchfulness and in prayer.

A brief reference to the origin of the little meetings of Friends at Minden and Pysmont may perhaps not be out of place here :—

In 1790 Sarah Grubb and George Dillwyn (the latter from Philadelphia) united in a religious visit to some parts of Germany. In the little town of Minden (to use S. Grubb's own expressions), "a little company of sincere hearted and exercised Christian travellers welcomed the visit, as in the Divine appointment." These were dissatisfied with the Lutheran ritual, and were found prepared to sit down in silence and wait for a right opening in ministry or supplication. One of the Town Councillors showed these two Friends much attention, and one of his daughters became the wife of Benjamin Seeborn's father.

Four or five years later, John Pemberton, of Philadelphia, also visited this little company, as well as a few people similarly impressed, at

Pyrmont, where he died and was buried. Visits from other American and English Friends followed, and these two places were united as a "Two Months' Meeting."

In 1817 the Meeting for Sufferings appointed "a Standing Committee to correspond with Friends at Pyrmont and Minden." This Committee became known as the "Continental Committee," which to the present time continues to hold correspondence with Friends on the Continent, as well as with those in the Southern hemisphere and in Eastern lands.

In these earlier days some of the families of the German Friends were specially exempted from military service, and from taking oaths; but of recent years, owing to the stringent military laws in that land, these exemptions have been withdrawn. This has led to the emigration of their younger members, and consequent reduction in membership. In this way the meeting at Pyrmont has become extinct, and that at Minden is greatly reduced.

These brethren always gladly welcome the visits of Friends from other lands; and they may well claim our interest and fraternal love.

A meeting for worship is held by a very few Friends residing at Obernkirchen, a village

situated a few miles from Minden. These also are very glad to receive the visits of Friends.

RUTH M. RATCLIFFE, 74 20 5mo. 1896.
Leeds.

ELIZA RAWLINGS, 75 11 1mo. 1896.
Stoke Newington.

HENRY B. RECKITT, 79 31 5mo. 1895.
Winchester.

ELLEN RICHARDSON, 87 26 4mo. 1896.
Rye Hill, Newcastle-on-Tyne.

“Tell me wherein thy great strength lieth” is an enquiry suggested by the contemplation of the life and work of this devoted labourer.

The twenty little volumes of “Heart Communings” and “Prayers” left by Ellen Richardson answer this question, and reveal the secret of her strength; for like a tree whose roots are struck deep down to the hidden spring, she sought and found that sustaining grace which was sufficient for her daily need.

She was born in 1808, and was the daughter of George and Eleanor Richardson, to whose Christian training, example, and prayers, she ever felt she owed so much.

She never quitted Newcastle for any other permanent residence. She often spoke of her school-days at Ackworth as a time of Spartan

discipline ; but probably the training received there helped in the formation of her self-reliant character, and enabled her to endure hardness as a good soldier of Jesus Christ. This very strength of character made it difficult for her to yield her judgment to that of others, and at times brought her into much conflict and deep searching of heart.

In reviewing her early years she wrote in 1883 :—"It was a long time before I came to my Saviour experimentally, as I longed to do. Thanks be to Him through eternity, He *hath* taught me to believe in Him, and in this blessed experimental belief to find rest to my soul. What shall I render to Thee, O Lord, for all Thy benefits ? "

The memoranda, commenced in her seventeenth year, record the passing events of her daily life, its perplexities, and its trials, tracing the steps by which her heart was gradually brought under the power of heavenly love. In perusing these records, the following lines occur as appropriate to her :—

" Bitter was the daily conflict

Which thou hadst with hidden foes,
And intense the aspirations

Which so often heavenward rose
For sustaining grace to aid thee
Till the life-long strife shall close."

The extensive acquaintance with Friends up and down the country which her father formed in the course of his religious journeys led to his house being made the resort of many ministers, when travelling in the service of the Gospel. The home house was also the centre of numerous philanthropic agencies, which helped to extend E. Richardson's sympathies and interests in different directions from those in which she herself was specially engaged.

Domestic bereavements followed one another in quick succession during her earlier womanhood. In 1840 her brother Isaac's state of health necessitated a visit to the Isle of Wight. She was his devoted companion during the long journey and anxious illness, which terminated in his death at Ventnor, far away from all their immediate friends. Two years later, after a lingering illness, her only sister, Rachel Pumphrey, passed away at Ackworth School, which had been her home since the winter of 1834. This heavy loss introduced E. Richardson into near sympathy with her brother-in-law, Thomas Pumphrey, in his respon-

sible position as Superintendent of the school : and it drew out her heart's deep feelings towards his four motherless children, to whom she long extended much tender care. In 1846 she was bereft of her beloved mother, and thenceforward, for sixteen years, it was her joy to care for and comfort her father, whose bright and useful life was prolonged into his eighty-ninth year.

The agitation which so deeply stirred the sympathies of England on behalf of the West Indian slaves found in Ellen Richardson, in common with so many Friends, a warm supporter. Most of the fugitives who sought refuge in this country from slavery in the Southern States were practically helped by the Friends of Newcastle-on-Tyne ; and at her own initiation, warmly aided by her brother and sister, Henry and Anna Richardson, the money was collected wherewith the freedom was purchased of William Wells Brown, and also of Frederick Douglass, who became so powerful and eloquent an instrument in pleading for his people. The warm appreciation of this noble man—this true “gentle-man of colour”—is plainly evidenced by the numerous letters which he continued to write to E. Richardson, almost to the day of his death, shortly before her own, in which he makes

constant allusion to the important part she had taken in lifting him up from the condition of the poor slave-boy to that of "United States Marshal for the District of Columbia."

But the life-work of Ellen Richardson, to which she set her hand only four years after leaving Ackworth School, was the education of the daughters of the working-classes of her native town. "The Royal Jubilee School for Girls" followed the establishment of a similar school for boys, to mark in a more permanent way than by a brief illumination of the town by candles and oil-lamps, the fiftieth anniversary of George the Third's accession to the throne. This school had been commenced by a few practical philanthropists in association with her father, and she was not slow to throw her own energies into its management. This she continued with untiring zeal and patience, until its doors were closed in 1884. She was not content with guiding the general arrangements, but she personally assisted in the classes, giving lessons herself, especially in Scripture and in reading—two subjects in which the children particularly excelled. She felt that upon Bible teaching, and a high standard of moral and Christian life, much of the success of all educational work must depend.

To the teachers she was an invaluable helper ; and the "Jubilee School" gradually became the training ground for young teachers, whose studies she personally superintended. She impressed upon them the true meaning of education, and would not tolerate any mere mechanical teaching. Her book, entitled "Principles of Training," was written under a strong sense of duty, and she was truly a leader in the elementary education of girls. In this way her influence extended to other places ; not only the surrounding colliery villages, but far and wide, wherever her trainees were placed in charge. It was one of the joys of her declining years to receive calls from some of these young women, with whom she maintained correspondence, and a warm personal influence and friendship. One of her former pupils wrote, on hearing of her death—"I remember very vividly the great delight she took in explaining the Scriptures to us, and exhorting us to let the Bible be our guide through life."

One of the teachers says—"I shall never forget her and the many lessons she has taught. Truly the world is better for her life. There are many, very many, of her scholars who will remember her as long as they live." Another

writes of her as "The helpful guide of my youth, the loving, sympathetic friend of later years."

In 1860 "the Schools and Charities Committee" of the City Council requested her to organize and superintend their "St. Mary's School"; and for many years the two institutions were carried on by herself and her lady-colleagues under similar management.

From her early days the little fishing village of Cullercoats was the frequent resort of her father and his family, and they were often joined by her dearly-loved cousin Ann Richardson, afterwards Ann R. Foster. Here they became warmly interested in the welfare of the fishermen and their families, making personal friendships with some, and winning the confidence of all. They soon found how great was the need for an infant school, so that the little ones might be cared for while their mothers were away in the neighbouring towns selling fish. A school-house was accordingly built, and the lowest age of admission was fixed at eighteen months. Toys and mattresses were provided, and this Crèche-school became almost a unique institution. It was not long before it developed, by natural growth, into a general elementary school for

boys and girls. As the numbers increased the building was enlarged, and many of the inhabitants of to-day have grown up to thank "Miss Ellen" and "Miss Ann" and their coadjutors for their assiduous and watchful care.

Ellen Richardson's interest in these fisher folk was maintained to the end of her life, and in her old age she welcomed them to her house in Rye Hill, enjoying their hymn-singing, and cheering them with her practical advice and sympathy. In her recent visits to Cullercoats she would call at their cottages in her Bath-chair entering into their pursuits, and endeavouring to alleviate their trials.

Ellen Richardson followed with watchful interest the passage of Wm. E. Forster's Education Bill, corresponding with him as to its provisions. For several years the Schools under her care were worked under Government inspection, until the rigid requirements of "the code" proved to be incompatible with her long cherished views, and the time came for her to relinquish her charge. So the doors of these Schools were reluctantly closed, where for so long a period her commanding presence in her Friends' bonnet had been so familiar a figure. She seemed to have been born to rule ; her word was law, but

it was the law of love. She inculcated the principle of "no rewards"—except the reward which right actions bring, and virtually "no punishment." Excellent discipline was maintained; her marked individuality dominated the school, for she had the power of infusing her own spirit into those about her. By endeavouring to place her girls on the true foundation, she sought to equip them, intellectually and morally, for their future positions as domestic servants, teachers, wives and mothers of families, or in whatsoever sphere of life their lot might be cast.

Though deeply attached to the Society of Friends, during much of her life Ellen Richardson felt that her line of service lay mainly outside its borders. She held for a short time the responsible position of Elder, but her increasing deafness made it difficult for her to discharge its duties effectually, and she withdrew from the office. She was diligent in her attendance at meetings for worship and discipline so long as her strength permitted; and when confined mostly to her house, her heart often went up in prayer during meeting time, on behalf of her friends, and she manifested an earnest interest in the spiritual life of the congregation. Her prayer for the widely extending family circle

stands recorded in one of her note-books—
“Gather us as a family to Thyself, Oh Heavenly Father, that not one may be wanting in that great day of account.”

By the sudden death of her brother George in 1865, E. Richardson had been left alone in the old family house in Albion Street. She felt this bereavement intensely, as her note-book thus records—“I am left behind, a lonely pilgrim, to finish my earthly journey without one by my side to cheer and comfort me”; but adding a little later—“I have been sweetly sustained. Yes, God can bear up His children, even in the midst of the billows.

She soon afterwards removed to a house where she was nearer to her beloved cousins Robert and Ann Foster, and other members of the family circle, where she greatly enjoyed visits from the remaining friends of her early days, correspondence with whom was one of the especially valued alleviations of her solitary life. Here she continued, sadly noting the removal by death, one after another, of her old companions, until, with the exception of Robert Foster, she was left the sole survivor of her generation. Nevertheless, her lonely hours were greatly enlivened by her intercourse with her numerous

relatives of the succeeding generation, in whose pursuits she took a deep interest. Her reading too was comprehensive. She was careful what she read, but both in general literature and in the writings of earnest men of other denominations, she endeavoured to keep her mind abreast of modern thought, no matter how wide the circle, if only the centre was Christ.

In her old age, E. Richardson's energies were again and again called into exercise as occasions arose. In her anxiety that the Bible should not be excluded from the Board Schools, or its teaching unduly restricted, she addressed a paper to the Northern Conference of Friends' First-day School Teachers, which resulted in a resolution which was sent to all the School Boards within the range of Durham Quarterly Meeting, urging the Boards watchfully to guard this point in all their Schools.

Under a pressing sense of the importance of total abstinence as a part of a teacher's practice as well as of class teaching, E. Richardson obtained the services of a qualified Friend to prepare a paper entitled "An address to Teachers on Temperance Instruction," which she took much pains to disseminate, especially in Board Schools. One of her last public efforts was the

reprinting and wide circulation of a "National Peace Anthem" for the use of schools, so as to imbue the popular mind with the pacific spirit of Christ's Gospel.

Her memoranda contain frequent allusions to her thoughtful care for her servants, who she felt were specially committed to her trust, and earnest were her prayers for their best welfare. She received her reward in the unremitting, faithful services rendered to herself in her declining years.

For about thirty years she was troubled with a chest affection, which often greatly disturbed her rest; and latterly she was repeatedly brought very low by other infirmities. Writing to a distant friend in view of her approaching end, she said:—"What can we do but throw ourselves on the mercy of Christ, who can cover us with His own spotless robe, and present us to the Father in heaven; for truly,—

‘Nothing in my hand I bring,
Simply to Thy cross I cling.’

I can adopt this from the very bottom of my heart."

As the end drew near, a marked mellowing of her strong character was observable; but her independence was maintained to the last, and

her love of managing was never lost. During her final illness her sufferings were at times intense ; but through Divine grace she was enabled to bear them patiently, and to feel her Saviour's presence very near. Early on a Sabbath morning she entered into her rest, to see face to face the Saviour whom she had loved so long, and, we doubt not, to hear the gracious words :—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

JAMES RICHARDSON, 83 11 4mo. 1896.
Shildon.

JAMES N. RICHARDSON, 79 4 5mo. 1896,
Lissue, Lisburn. A Minister.

We are deeply sensible of the loss the church has sustained by the removal of this beloved Friend, who for forty-seven years, through Divine grace, occupied a position of much importance, and rendered many valued services to the cause of God and for the benefit of the community.

James Nicholson Richardson was the fourth son of James Nicholson and Anna Richardson, of Lisburn, where he was born on the 16th of Eighth month, 1817. He was educated at Prospect Hill, Lisburn, and at Fishponds School,

near Bristol. His business career was one of marked ability. In conjunction with some of his brothers he took the management of a branch house in Liverpool. While there he married Margaret Maria Haughton, of Banford, Co. Down. Her early death, after a few years of domestic happiness and earthly prosperity, was a sore trial; but as he bowed in resignation he was enabled to see the Lord's purposes in it. The remembrance of her beautiful example and sweet, gentle influence (strengthened by the faithful counsel of a valued friend and minister in Liverpool Meeting) led him to fix his affections more and more on heavenly things; and, in obedience to the convictions of the Holy Spirit that the Lord had need of him in other spheres of usefulness, he withdrew from the active business life in which he had been very much engrossed. He returned to Lisburn in 1849, and settled at Lissue, where he resided until his death, on the 4th of Fifth month, 1896, having been a minister of the Gospel nearly forty years.

Being naturally fond of farming, he adopted this as a pursuit (full of interest to him), and in the midst of a large labouring population he not only gave a great deal of employment, but did much towards the advancement of the material

and religious condition of the neighbourhood. Almost every local object of a Christian or philanthropic character had his sympathy and active support. He threw himself heartily and loyally into the work of the Society of Friends also into the interests of the Bible Society, the cause of Total Abstinence, and other objects, doing what he could to relieve suffering and poverty, and to provide for the education of the children of the poor. He contributed largely and collected funds for the establishment and maintenance of institutions for the accomplishment of these objects, giving time, labour, and counsel freely to promote their success.

He also took a deep interest in the education of the children of the Society of Friends, and was a valued member of the committee of Ulster provincial and Brookfield agricultural schools, acting as clerk and treasurer to both for a long period, and taking a lively interest in all their concerns until near the close of his life.

He willingly accepted the responsibility, and discharged the duties of trusteeships for the Society, believing that attention to the temporal interests of the flock, and the necessities of its poorer members was second only in importance, to the supply of its spiritual needs. He was

Clerk of Lisburn Monthly and Ulster Quarterly Meetings for many years, also Clerk of the Monthly and Quarterly Meetings of Ministers and Elders ; and, in the decline of life, when these offices were filled by younger Friends, he felt it not only a great privilege, but an incumbent duty, to attend all meetings as they came in course.

He was recorded a minister of the Gospel about the year 1858. Faithfulness in this service he ever after considered to be his mission in life. He was deeply sensible of the need of a renewed anointing of the Holy Spirit for the exercise of his gift, and often under this Divine leading was enabled to speak to the spiritual condition of individuals as though he had had outward knowledge of their experience. Having himself realised the dangerous position of the careless and indifferent, he was often concerned to appeal to those who were neglecting the great salvation provided for them through the one offering for sin of our Lord Jesus Christ.

He felt it laid upon him frequently to visit meetings, especially smaller ones, within his own Quarterly Meeting ; and was often liberated to attend those in Leinster and Munster. He several times visited Friends in Scotland and parts of England.

On one occasion he was liberated for religious service in America, and was also one of the representatives from Dublin Yearly Meeting at the establishment of the Canada Yearly Meeting ; and attended in a similar capacity the Conference of Yearly Meetings at Richmond, Indiana, in 1891. In all these services he had the unity of Friends, and much enjoyed the increased opportunities of social and religious intercourse which they afforded him. He continued to cultivate an intimate correspondence with many dear friends across the Atlantic, not a few of whom tarried with him whilst visiting in this country, his house being ever open to receive the messengers of the Gospel. His sympathies reached to all who loved the Lord Jesus Christ in sincerity, and in this spirit he gladly extended a helping hand to many engaged in His service.

The loss of his second wife, and more recently, the decease of a beloved and only daughter, were among the means in the Divine hand of lessening his hold on earthly things. During an illness of a few months' duration he was preserved in patience, and in the clear exercise of his faculties, and in a firm and continued trust in his Saviour, recognizing no other ground for acceptance than the mercy of

God manifested in the sacrifice and atonement of our Lord Jesus Christ.

We reverently believe his purified spirit is now for ever with Him whom it was his joy to serve, even with Him in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore.

ALBERT RING,	42	4	6mo.	1896.
<i>Redland, Bristol.</i>				
THOMAS ROGERS,	85	28	10mo.	1895.
<i>Leominster.</i>				
MARY RUSSELL,	65	13	1mo.	1896.
<i>Moate.</i>				
JOHN F. Y. SCOTT,	6	3	4mo.	1896.
<i>Clerkenwell.</i> Son of Francis and Sarah J. Scott.				
JOHN W. SEEL,	25	30	5mo.	1896.
<i>Leeds.</i>				
MARY SERGINSON,	67	25	3mo.	1896.
<i>Darlington.</i> Widow of William Serginson.				
HANNAH SHACKLETON,	76	18	5mo.	1896.
<i>Leeds.</i> Wife of William Shackleton.				
ELIZABETH SHARP,	53	6	7mo.	1896.
<i>Reading.</i> An Elder.				
HARRIET SHIRES,	68	11	8mo.	1896.
<i>Knoctrop, near Leeds.</i> Wife of Joseph Shires.				

GEORGE SIMMONDS,	35	14	9mo.	1895.
<i>Lerington, near Ipswich.</i>				
CATHERINE SMITH,	72	20	7mo.	1896.
<i>Kirby Muxloe, near Leicester.</i> Widow of William Smith.				
CHARLOTTE SMITH,	75	2	8mo.	1895.
<i>Mountmellick.</i> Wife of Humphrey Smith.				
JAMES SMITH,	68	13	11mo.	1895.
<i>Aberdeen.</i>				
MARY SMITH,	86	19	2mo.	1896.
<i>Brighouse.</i> Widow of James Smith.				
SARAH M. SMITH,	72	7	9mo.	1896.
<i>Airton, near Settle.</i>				
SARAH SMITH,	67	22	1mo.	1896.
<i>Hull.</i>				
HANNAH SOUTHALL,	69	9	10mo.	1896.
<i>Brooklands, Manchester.</i>				
ROBERT W. STEEL,	9	18	5mo.	1896.
<i>Newcastle-on-Tyne.</i> Son of John W. and Mary Steel.				
ANN STEVENS,	75	30	1mo.	1896.
<i>Bournemouth.</i> Widow of Willoughby Pontifex Stevens.				
RACHEL A. STEVENS,	79	6	4mo.	1896.
<i>Banbury.</i>				
JOHN L. STURGE,	58	8	1mo.	1896.
<i>Bristol.</i>				

- JOHN D. SWINBORNE, 76 23 1mo. 1896.
Ledbury Road, London. A Minister.
- CAROLINE THEOBALD, 81 24 9mo. 1896.
Leighton Buzzard. An Elder.
- JOHN A. THISTLETHWAITE, 55 4 9mo. 1895.
Bradford.
- CHRISTIANA THOMPSON, 84 28 1mo. 1896.
Rawdon. Widow of William Grimshaw Thompson.
- SARAH THOMPSON, 80 2 2mo. 1896.
Ashton-on-Mersey. Widow of Joseph Thompson.
- SYDNEY THOMPSON, 29 16 1mo. 1896.
Manchester. Son of Henry and Esther E. Thompson.
- THOMAS THOMPSON, 56 25 8mo. 1896.
Kirkoswald, Strickland. An Elder.
- MARIA THORP, 86 19 11mo. 1895
Aspley Guise, Near Woburn Sands.
- THOMAS THORP, 75 22 4mo. 1896.
Banbury.
- EDITH M. THWAITES, 27 17 5mo. 1896.
Kendal. Daughter of Thomas and Eliza J. Thwaites.
- ELIZABETH TINCKLER, 65 30 5mo. 1896.
Blackrock, Dublin.
- JAMES HACK TUKE, 76 13 1mo. 1896.
Hitchin. An Elder.

James Hack Tuke, banker, of Hitchin, Herts, son of Samuel Tuke, of York, was born at York, 13th of Ninth month, 1819, and died at Hitchin, 13th of First month, 1896. In 1848 he married Elizabeth Janson, who died in 1869; and in 1882 he married Georgina Mary Kennedy, who survives him. Three children of his first marriage, a son and two daughters, also survive him.

Always a loyal and devoted member of the Society of Friends, James H. Tuke worked for the Society in many ways, but chiefly in connection with education and Friends' Foreign Missions.

Early in life, in the winter of 1846, he was invited to accompany and assist William Forster, who was working for the Friends' Committee in the famine-stricken districts of the west of Ireland. From that time until the end of his life, the condition of the inhabitants of these districts, and the amelioration of that condition, became the strong desire of his heart. The chronic suffering of the people appealed to his sympathy and imagination, and how to place them in a state of sufficient prosperity, and remove them from the risk of famine consequent on bad harvests, was the problem he set himself to solve. He studied the question thoroughly, and devoted the best energies of mind and body

to its solution. God blessed his efforts. Success beyond what is ordinarily given to quiet work crowned his endeavours ; and before he passed away he had the happiness of seeing his long-cherished hopes and wishes for the encouragement and development of all possible industries in these districts very largely fulfilled, and a permanent Commission appointed by Government established (of which he was the first member) to carry on the work so well begun.

In 1872 James H. Tuke was in Paris during the "Commune," assisting the Friends' Committee there in distributing seed, etc., to the small cultivators in the districts round Paris, who had suffered so severely during the siege. This work, owing to the disturbed condition of the city, was not accomplished without difficulty and even danger. During the intervals of his more public work James H. Tuke did not neglect the interests of the town and neighbourhood in which he lived. He was ever ready to initiate or join with others in forwarding movements for the benefit of the place and people ; and among the poor of Hitchin his name was a household word.

The amount of labour involved in his lifelong work for Ireland was very great, and was carried on in the face of many difficulties. Chief

among these were :—First, the remoteness of the field of his work, and the difficulty of traveling in wide districts where railways were unknown. Second, the variety of men and Governments whom he had to work with. And third, his constantly delicate health, which for days together made work of any kind impossible. The task which he had set himself to accomplish involved frequent contact with men of all classes and of all shades of opinion—social, religious, and political. The strength, patience, and gentleness of his character enabled him to overlook differences, and to draw what was good out of all with whom he was associated.

His constant prayer for “a right judgment in all things” was surely answered, and he was supported in all his undertakings by his sense of the love of God, the compassion of Christ, and the guidance of the Holy Spirit.

DAVID VEALE, 66 19 8mo. 1896.

Hainford, Norwich.

EDWARD T. WAKEFIELD, 75 21 6mo. 1896.

Portadown.

EDWARD WALKER, 90 9 10mo. 1895.

Wooldale. An Elder.

THOMAS S. WALKER, 62 29 8mo. 1896.

Leeds.

HENRY WALPOLE,	62	15	8mo.	1895.
<i>Pittsworth, Queensland.</i>				
JANE WALL,	90	11	11mo.	1895.
<i>Kew.</i> Wife of the late James Wall.				
HENRY WARNER	59	3	5mo.	1896.
<i>Hoddesdon.</i>				
DEBORAH WATSON,	66	9	2mo.	1896.
<i>Cockermouth.</i> Wife of John H. Watson.				
ELEANOR WATSON,	78	2	10mo.	1895.
<i>Falmouth.</i> Widow of Robert Watson.				
ANNA L. WESTCOMBE,	74	3	10mo.	1896.
<i>Worcester.</i>				

Anna Louisa Westcombe was the youngest child of Samuel and Elizabeth Westcombe, who, with their family of two sons and six daughters, lived during her early years on their farm at Dunnington, near Alcester. In this pleasant home her opening powers awakened to the enjoyments of beautiful scenery and country charms, which were always a delight to her; her affectionate nature expanded in the love of her parents, brothers, and sisters, and her bright, young mind rapidly developed in the training, teaching, and companionship they delighted to give her. But beyond the home circle they had not many intimate associates, and to this comparatively

secluded life was no doubt partly due the shyness and reticence which long characterised her.

Her school life was spent at Worcester, where she also remained as a teacher, with her sister Lucy Westcombe, for a number of years. When they retired it was to settle down with their brother and two unmarried sisters in the suburbs of this city. It was an uneventful but happy life. They were greatly attached to each other, and for years their interests were chiefly, but not exclusively, in the family circle.

“Along the cool sequestered vale of life
They kept the even tenor of their way.”

In company with her sister Eliza, A. L. Westcombe drew and painted botanical specimens for their brother, and for a long time had regular hours every week at the museum for copying the beautiful pictures of birds in the illustrated works there. Her poems were written at intervals all through her mature life, and these form the best exponent of herself. Many of the earlier ones were written for the essay meetings begun by Letitia Impey, and held occasionally at the School for about thirty years, under the name of “The Budget.”

A. L. Westcombe became more and more

impressed with the importance of the Total Abstinence movement, and her verses on this subject in "Wasted Grain" came from her own deep conviction. With more sympathy than her natural reticence allowed her to exhibit, she felt for the sorrowful and needy, and showed it practically in the labours of a Dorcas Society, of which she was for over fifty years the efficient manager. After her death the clothing was found in beautiful order, ready for the sale, and a clearly written paper with it, headed "Directions for my successor."

With many beautiful talents, she was ready to do the simplest work; and she held that "whatever is worth doing at all is worth doing well." Always conscientious, the love of Christ became more and more manifestly the motive power in her life, and her desire to fulfil engagements promptly was very marked. She was much interested in the Worcester Infirmary, and her visits were welcomed by the patients, especially the children.

She worked hard while the work had to be done; but in the intervals for recreation travelling was a great enjoyment to her, and she paid many interesting visits to the Continent of Europe. In the Ninth month, 1896, she went

with her sister Emma to Rome, and enjoyed seeing it much, as well as Naples and Pompeii. They had turned their faces homewards, and had accomplished the greater part of their journey, when most unexpectedly the call came to her to "come up higher." There was no ability to tell those she loved how she felt. But she loved her Saviour; and they thankfully believe that through His redeeming mercy she is gone to be "forever with the Lord."

MARY WHITAKER, 83 14 5mo. 1896.
Ackworth. An Elder.

In Mary Whitaker passed away a personality long more or less familiar to large numbers of Friends. Her long life at Ackworth rendered her position almost unique in its opportunities of an extensive acquaintance; and the mere fact that twenty-five school generations of boys and girls at Ackworth have known her face and figure, and great numbers of them and of their friends have experienced her hospitality—whilst rendering a lengthy account of her the less necessary—invites some reference to her life in these pages.

Born in 1813, the daughter of Robert and Hannah Whitaker, her childhood and early maidenhood were spent chiefly in the School, and

the rest of her life in close proximity to it. It may emphasize the realization of the range of the connection of Robert Whitaker and his family with Ackworth to be reminded that just one hundred years expired between the entrance of Robert Whitaker into the service of the School and the death of his daughter.

As the only child of the Superintendent of a large establishment, she experienced the disadvantages as well as the privileges of the position, and, as the child of two strong characters, she appears to have acquired, at an early age, a habit of straight-forward expression which, until the graces of Christian life exerted their full influence over her, was sometimes more frank than considerate. The critical spirit was, indeed, so alert in her that, had her career been that of a woman of the world, she would probably have acquired an unenviable reputation for censoriousness. Happily, with this tendency, was allied a keenly conscientious temperament, which controlled the exercise of a faculty so often full of temptation to the possessor; and as her judgment ripened and her experience of life broadened her sympathies, and, as her aim strengthened to have her will brought into subjection to the charity which is of God, she was enabled so to overcome this defect that

those who only knew her as the gentle and kindly spirit of her later years, probably never suspected that she had ever had anything of the kind to contend with.

Part of her education was obtained in a school at Doncaster, presided over by Maria Peacock, the benefit of whose judicious training she ever afterwards valued ; but her character and tastes were chiefly formed by the life in the school at Ackworth, which, during her girlhood, would appear to have been rather peculiarly rich in intellectual activity among the teachers. Upon a very observant mind and a memory strong by nature, and cultivated with assiduity, these local influences were in after-life very observable in a correct and chastened taste in literature, and a keen enjoyment in thoughtful conversation.

Unfortunately, her girlhood was exposed to much acquaintance with the anxieties and fears that accompany sickness in a large establishment. Between her eleventh and eighteenth years, occurred that series of virulent fevers which has become historic in the School annals. During the first sixteen years of her life, twenty deaths had occurred in the family. Her sensitive nature was so much affected by this frequent recurrence of mortal illness, that she retained a timidity in

regard to infection to the end of her life. This was undoubtedly accentuated by the sudden death of her mother from cholera in 1832, whilst the family were travelling in Wales. This timidity was, perhaps, the cross of her life, from which she seemed never quite able to escape, "though doing her best," as one well conversant with her has said, "to act with trust and loving confidence in the power of her Saviour," when under its tyrannising influence.

About the time of her arriving at her majority, her father's health having broken down, he retired from his responsible position and took up his abode, with his daughter, in the pleasant cottage in High Ackworth, which continued to be the home of the latter until her death. From the time of Robert Whitaker's retirement to his death, the father and daughter were inseparable, and her devotion to him in his declining and feeble years was a beautiful picture of filial affection. Constant converse with her father's mind, during this period of comparative retirement and repose, carried forward the training which the atmosphere of the School had begun in the habits of sobriety of thought and a taste for sterling reading, common at that time in the homes of Friends of the more intellectual

type. Nor was her life closed to outside influences of an elevating character. Her father's friends were many of them people who brought the stores of cultivated lives into the little home at Ackworth, and kept burning there a very real interest in such movements in intellectual, philanthropic, and religious life as were claiming attention in that day amongst the more sober sections of the community. Whilst a large intellectual public was building up its literary tastes in Byron and Shelley, Robert Whitaker's household was content to take its teachings from Crabbe and Cowper, from Akenside and Milton ; and the quiet tastes of which Mary Whitaker thus laid the foundation remained with her to the end of life. But her tastes were not less keen, her relish of literature no less lively, than if they had been nourished on more piquant pabulum. In later life her occasional enjoyment of a modern fiction of the better order did not prevent her stout advocacy of more substantial reading as the every-day food of a correctly balanced mind.

With the exception of a tendency to relaxation of the throat, her health, in adult life, was sufficiently robust to enable her freely to gratify her love of country recreations to an extent

unusual in an elderly person. Until almost the last year of her life, her friends at Arnside, where for fifteen or sixteen winters she spent some months each year, were often amazed by her walking feats. It was not at all uncommon with her, when there, to stroll eight or nine miles through the country lanes and woods in the morning, and, after doing so, to receive company in the evening with the brightness and gaiety of spirit of one entirely free from fatigue. Whilst a great admirer of scenery, and gifted with insight into Nature's kaleidoscopic changes, her enjoyment of country life perhaps rose highest when it afforded her opportunities for obtaining botanical rarities for her friends at a distance. When the copses yielded their harvest of scarlet peyzias, or the lily-of-the-valley clothed acres of woodland, she gave no little employment to the local post-office at Arnside by sending through it, almost daily, numerous boxes of them to her friends. It was, indeed, a very marked feature of her character to bear her friends much in her thoughts ; and to gratify others was a supreme pleasure to her.

On the occasion of her funeral, a Minister observed from the gallery that, if it were desirable to summarise concisely the most striking

characteristic of the deceased, it might very suitably be done in the words "Given to hospitality"; and a Friend, who had known her from his childhood, has spoken of this feature in her as "a real gift." In her exercise of this gift there was generosity without ostentation. On greater occasions, she shone in the art of effacing herself that her guests might shine. Having made ample provision of kindred spirits and the means of enjoyment, she sought no other personal gratification than to see that her guests had theirs. As often as the years came round, came also the pleasant gatherings at her house at Ackworth of the Friends of her Meeting, old and young; and two or three large parties of children from the School usually formed an annual feature of her economies. At Arnside, where her life was idyllic, it was a great joy to her to entertain some of her older and more intimate friends from a distance, and, in the evenings, during their stay, to invite her Arnside friends to participate in the pleasure of their society. When such companies were small, Mary Whitaker was seen at her best. Then came forth the rich stores of reminiscences which an unusually agile and retentive memory enabled her to use to advantage in illustration of almost any subject that arose. She had lived

through a period and seen something of a society in which the graces of conversation were, perhaps, more valued, or more cultivated, than is to be expected in a day when music and song and other modern forms of entertainment perhaps too much crowd out the fine art of the *raconteur*, and the well-ordered discussion of great subjects. For the former school of recreation she had both taste and capacity. Her knowledge of Friends, either from personal acquaintance or other sources, was remarkable ; and her recollection of incident, to the minutest detail, gave a life to her manner of relation which made her a very interesting story-teller. Her expression of opinion had no uncertain sound. Of her views she made no mystery ; yet, whilst holding them with reasonable tenacity, she always sought to know what could be alleged against them, and listened to opponents with the patience of a truth-lover. If there were limitations to her liberality of sentiment, they were perhaps chiefly due to a natural refinement and delicacy of mind which, on the one hand, drew her sympathies to the well-bred and cultured classes, and, on the other, caused her to shrink from needless social contact with the coarser and ruder elements of society. Hence her dread of seeing her beloved village

colonised by coal miners ; and hence, too, very largely, her strong conservative bias in politics. She undoubtedly idealized the claims of the one class to gentle life, and the tendency to debase-ment of the other ; but her heart was ever open to the appeals of humanity, and real distress and suffering had few truer sympathizers. She was a friend to every practical movement within her range for the elevation of the people and the promotion of all forms of improvement in their homes. She took more than a casual interest in the work of the Bible Society and the Band of Hope, and the education of the children of her village had in her an active and executive worker. The Friends' Dorcas Society was with her a pet institution, whose interests she cared for beyond the limits of her own life by leaving £200 to it by her will. The Temperance cause had her zealous support when she could no longer take much active part in its work.

She had the true woman's aversion, from a tendency, all too common in some recent light literature, to deal with great moral questions in a flippant spirit. She thought her sex degraded by the needlessly free handling of some vicious conditions of society by certain popular writers. Her mind was sometimes much perturbed by her

apprehension of the mischief lurking for young people in ill-advised reading. The morning she last left Arnside she left all the bustle attendant upon her immediate departure to hurry to the Chairman of the Committee of the Educational Institute to beg him to induce the Committee to withdraw from its library "The Manxman," which she considered was calculated to wound the morals of unwary readers. She delivered her sentiment in breathless haste, and hurried away almost while delivering her message.

Although full of charity towards various sections of the Christian Church, and enjoying the friendship or acquaintance of many of their members, she was above all things attached to her own Society, whose welfare was to her a source of deep interest. Whilst much inclined to take a very humble view of her fitness to serve it in any executive capacity, she very much valued her association with the Meeting of Ministry and Oversight as a spring of refreshment to her own spiritual growth. As an Elder, she viewed her position as one of real responsibility in the Church, and, when occasion called for it, did not fail to act up closely to her lively sense of its duties, though the exercise, when of the nature of admonition, was seen by

her friends to be painful to her natural feelings. Occasions of this nature occurred more than once in the little Meeting at Arnside, and it was instructive to some of her friends there to witness the courage which her conviction of duty imparted to a nature that shrank from giving pain to any religious sensibilities. When feeling it right to give a word of encouragement to a minister, her diffidence made it only a little less difficult to perform the duty than when called upon to censure. She was an unwearied attender of meetings for discipline, and is believed to have been present at nearly every Yearly Meeting during the last forty years of her life. Her recollection of incidents, persons, and discourses connected with these gatherings was remarkable, and a source of unfailing interest to herself and others.

The teaching of this long life of eighty-three years, uneventful as it was, and unmarked by any great popular activity, lies chiefly, perhaps, in the silent, unobtrusive and gradual expansion of a good woman's genius for making a simple, social and hospitable home a centre of refreshment to busy men and women, and an example, in an age of excitement, of the charms of quiet tastes and pursuits. Viewed from this point, the service of

such a life is of no small value ; and, though Mary Whitaker's voice was rarely heard in public, her life and spirit were potent encouragements to verity and righteousness in those among whom she moved, and to a reverent Christian attitude towards the general affairs of life.

She was in the enjoyment of her usual health until within a few days of her death. A cold, which at first awoke no unusual anxiety either in herself or her friends, gradually fastened upon her lungs and throat. Twenty-four hours before the end she became conscious that she was ill, and sent for one of her most intimate friends ; but probably to the last she was unaware that her sickness was likely to terminate fatally. Her kind neighbour and friend, the Rector of Ackworth, called upon her in the morning of the 14th of Fifth month, and read with her the twenty-third Psalm. Immediately on his retiring from the room, and before he had left the house, she asked her domestic to assist her to rise, that she might offer prayer by the bedside. On attempting to raise herself, she fell back and immediately expired, passing, we may reverently believe, through the "valley of the shadow," supported by the hand of the loving Guide of whom her earthly friend had just read to her,

and whose reading she had followed with her lips.

FRANCES WHITE, 81 24 1mo. 1896.
Stoke Newington. Widow of James White.

SARAH WHITE, 82 9 8mo. 1896.
Waterford. Wife of Thomas R. White.

MARIA WHITING, 90 17 1mo. 1896.
Reading. Widow of Samuel Whiting.

HANNAH WICKLOW, 90 28 10mo. 1895.
Drummond, Grange. Widow of Joseph Wicklow.

JANE WILKINSON, 49 9 10mo. 1895.
Wray, near Lancaster.

RICHARD S. WILLIAMS, 72 19 2mo. 1896.
Cardiff.

ELIZA ANN WILLIS, 80 30 7mo. 1896.
Bradford. An Elder. Wife of John Willis, Ph.D.

GRACE WILSON, 75 9 9mo. 1896.
Kendal. An Elder.

JANE A. WILSON 56 7 6mo. 1896.
Bessbrook. Wife of John Wilson.

RONALD WILSON, 27 18 3mo. 1896.
Cotharston.

WILLIAM WINWARD, 66 22 6mo. 1896.
Middlesborough.

WILLIAM WINWARD, JUN., 37 15 5mo. 1896.
Middlesborough.

FRANCIS W. WOOD, 61 14 2mo. 1896.
Darlington. A Minister.

Francis William Wood was born at Seacombe, in Cheshire, on the 29th of Third month, 1835, and was the third son of Benjamin and Anna Wood.

When he was two or three years old his parents went to live at Newton in Bowland, from which place he was sent to Ackworth School in 1845. In those days travelling was not so easy and comfortable as now, and a journey across the great county of York was a formidable thing for a little lad of ten. Half-yearly vacations had not yet broken the monotony of Ackworth life, and to enter as a scholar there at that time generally meant a long separation from all the happy associations of home and friends.

He continued at Ackworth, then under the superintendence of Thomas Pumphrey, as scholar, apprentice, and teacher, for fourteen years.

As a boy he was studious, manly and honourable, always fond of healthy exercise, but thoughtful, serious, and ever anxious to do his best, and to lend a helping hand to others. In school parlance he was known in those days as a "tug."

Of a later period one of his fellow-teachers

writes :—" I was very fond of Frank, especially when we were teachers together at Ackworth. I have still in my possession a number of his early letters to me. There was no one among my friends to whom I could speak so trustingly on the highest subjects as to him, and I distinctly recall to this day one or two conversations as we walked up and down "the flags," or round the great garden. His judgment, always much more matured than mine, was very helpful to me."

Another says :—" I have often regretted that I have seen so little of my old comrade and friend since I came to Ireland. But I have felt much sympathy with him in his unostentatious, self-sacrificing labours for the good of others. What abilities he had in certain directions ! I often thought it was a pity that he gave up teaching, for which he possessed some admirable qualifications. He had the gift of maintaining discipline without harshness or friction ; and he could work up his class to take an enthusiastic interest in their lessons. I used to envy and admire his success in these things. And there was a sort of noble chivalrousness about his character, which appealed powerfully to the imagination of boys. He could be so indignant with what was false or base, and so cheerfully

hopeful as to the ultimate victory of what was true and lovely and of good report. My memory runs back to the time of our boyhood and apprenticeship at Ackworth, and I feel very sad when I think of the old times and the subsequent changes. But for dear Frank the pearl gates have been opened, and all is explained ; and he has entered into his rest !”

At the close of his engagement as a teacher at Ackworth he went to fill a similar post at Sidcot School, and subsequently to a school at Brighton. Here he made the acquaintance of four dear friends, whose influence and kindly interest in his welfare continued as a source of much blessing to him during many years. On hearing of his death, the following beautiful and touching lines were sent by one of them to his bereaved and sorrowing widow and family :—

“ Lines on seeing the text ‘ With Christ ’ on F. W. Wood’s Memorial Card.”

“ ‘ With Christ ’ ! O sweet companionship
For one who walked by faith with Him
Along his busy earthly course,
However mists or clouds might dim
The rugged path that lay between
The things of time, and things unseen.

‘ With Christ ’—In life, in death—he knew
In whom he had believed ; and now
He sleeps in Jesus, and the seal
Of God’s own peace is on his brow.
No more can sin, or grief or pain
Trouble this ransomed one again.

‘ With Christ ’ ! Henceforth his spirit shares
The blessedness those words imply ;—
The perfect love ; faith changed to sight ;
Death swallowed up in victory ;
All earth-born shadows drawn aside,
He sees HIM and is satisfied ! ” G.

It is not known where or through what instrumentality F. W. Wood’s religious impressions were deepened into true conversion, but there can be no doubt that at this time his heart had been surrendered to the keeping and guidance of his Redeemer, and those who knew him then and afterwards can remember with what earnestness he would endeavour to persuade others to follow Christ.

In 1865 he went for a while to Paris, with the object of perfecting his acquaintance with the French language. From thence he went to Lisburn, and became tutor in the family of Joshua and Anna Pim. Here he met and was united in marriage with Susanne Henriette

Guldenschu, of Lausanne, in Switzerland ; and during a happy union of more than thirty years, with a family of six children, they were one in heart in every effort to promote the happiness and true welfare of all who came under their influence.

F. W. Wood was a teacher in the Friends' First-day School at Lisburn, and afterwards took the superintendence of that at Moyallon, when, in 1867, he had left his dear and kind friends of Lisnagarvey to become tutor to the children of John G. Richardson, at Moyallon House, County Down. In this situation he remained for six years, winning the good esteem and affection, not only of his employers and pupils, but of all with whom he had to do. About three hundred scholars frequently attended at the First-day School at Moyallon, and those who witnessed there the perfect order and control obtaining over all, the gentle kindliness of his method and manner, and the earnest and deep attention of his scholars, will not soon forget the impressions they received. His work was a labour of love, and his aim was the conversion and establishment in the faith and hope of the gospel of those assembling round him on these quiet Sabbath afternoons.

In 1873 he bade farewell to Ireland and removed to Darlington, where he eventually took charge of the mission work at Hopetown Hall and the superintendence of the Adult and First-day Schools which were established there. For twenty years he continued in this employment, and his life was a very busy one, Mothers' Meetings, Temperance lectures, Band of Hope and Gospel meetings, Bible classes, and many other services of a kindred character following each other in quick succession. But his interest never flagged, and as the shadows began to lengthen round him, and the outward man was seen to be decaying, the bright sunshine of a Saviour's love was making for the "light at eventide," while the inward man was still as fresh and vigorous as ever. In 1893 the work at Hopetown Hall was transferred to other hands, and he entered into business as an optician, and was thus occupied when the Christian Visiting Society engaged him as one of their agents. His fitness for this post was thoroughly appreciated, and almost his last work, ere he laid aside his earthly labours, was to write and send forward his report for the year.

F. W. Wood was recorded a minister by Darlington Monthly Meeting in 12th Month,

1880, and on several occasions was acceptably engaged in the service of the Gospel, both in Ireland and in England. It was when thus engaged that he caught the cold which ultimately ended in paralysis and death. His illness was comparatively short, and within a fortnight from the time of the first attack he was called away, as we reverently believe, to be "for ever with the Lord."

All the members of his family gathered round his dying bed, and to each he gave a special message. Not a murmuring or impatient word escaped his lips ; and though at times suffering agonising pain, his spirit was preserved in the calm but glad assurance of a Saviour's love. From the 9th to the 12th of Second Month he was so weak that often it seemed as if, during the paroxysms of the cough, he would be carried away. But amidst all his acute suffering he could rejoice that soon he would be at "peace, perfect peace."

After speaking words of loving advice to his children, he said,—“Dear children, never forsake your father's God,” and added,—“I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that

day, *and not to me only*," (these words he repeated over and over again) "*and not to me only*, but unto all them also that love His appearing."

On the morning of the 10th, his daughter feeling unable to trust herself to read the portions of Scripture he so much enjoyed to hear, one of his little grandchildren took her mother's place, and it was a touching sight to see the homeward-bound pilgrim listening, with his hand on the dear child's head, and the little girlish voice reading from "Daily Light" the precious words of strength and comfort to one who was so soon to enter on the full fruition of all the promises of God.

JOHN WOOD, 53 28 4mo. 1896.

Sheffield. A Minister.

ELIZABETH WOODHEAD, 83 15 9mo. 1896.

Liverpool. Widow of Robert Woodhead.

SAMUEL W. WRIGHT, 84 13 11mo. 1895.

Mansfield. An Elder.

Richard Esterbrook, a native of Liskeard, Cornwall, where he was born 21st of Second Month, 1813, died at his home, in Camden, New Jersey, 11th of Tenth Month, 1895, in his eighty-third year; a beloved member and minister of Haddonfield Monthly Meeting. In his youthful

years he manifested a deep interest in the cause of truth and righteousness ; and, surrendering himself to the transforming power of Divine grace, he was early called to the work of the ministry. In 1859 he removed with his family to Canada, and thence to Philadelphia, finally settling in Camden, where he engaged in the manufacture of steel pens, which at that time was almost a new industry in the United States. This proved a successful enterprise, employing of late years several hundred persons, in whose temporal and spiritual welfare he took a deep interest, while their regard for their sympathetic employer was strong and lasting. Attached to his own religious Society by conviction, as well as education, he was earnestly concerned that its principles and testimonies should be preserved in their integrity. Though his life was a checkered one, its trials were borne with rare Christian fortitude, giving striking evidence of the unfailing source of strength whereon he steadfastly relied. The final summons followed a short illness of such a nature as to permit little vocal expression ; but, through the mercy of that Saviour in whom he trustingly confided, we reverently believe he has entered into the "rest which remaineth for the people of God."

Erratum in last year's volume.

Page 86, fifth line, should read :—

MARY GRIPPER, 79 5 4mo. 1895.

Infants whose names are not inserted.

			Boys.	Girls.
Under three months	-	-	1	1
From three to six months	-		3	0
From six to twelve months	-		0	0









